





I-7









THE

✓  
BAPTIST MISSIONARY MAGAZINE.

PUBLISHED BY THE EXECUTIVE COMMITTEE

OF THE

AMERICAN BAPTIST MISSIONARY UNION.

—  
**VOLUME XXVII.**  
—

BOSTON:  
PRESS OF JOHN PUTNAM.  
1847.

The twenty-seventh volume is closed. The plan of the Editor has been followed but partially in execution. A wider range of topics will be attempted in the next volume. The design of the work is to further the advancement of the gospel in foreign lands; and whatever will subserve this, as to motive, rule, or action, will be so far appropriate to its pages.



## BAPTIST MISSIONARY MAGAZINE.

VOL. XXVII.

JANUARY, 1847.

NO. 1.

## "THE WORK IS GREAT."

The design of evangelical missions to the heathen is to impart that knowledge of God and Jesus Christ which is life eternal. Whatever is short of this, is failure. A rude nation may be taught the use of letters; schools of science may be founded and multiplied; the people may be trained to habits of industry and virtue; they may adopt the usages and manners of Christian nations; they may be led to cast away their idol-worship, and to acknowledge the being and perfections of the "Eternal God;"—but if this be *all*,—if they be not brought to the belief and acknowledgment of the truth *as it is in Jesus*,—the grand object of the work of missions is still to be attained.

*This work is great. It is great*

## IN ITS LOCAL EMBARRASMENTS.

The fields of its operation are remote, in lands beyond the sea, difficult often of access, and unfavorable to frequent intercommunication of tidings, encouragement, and home supplies. It is wrought in unwholesome climes, beneath burning suns and amidst poisonous exhalations; causing the laborer to stoop wearily beneath his burden, or casting him down on his couch of mortal languishment even in the morning freshness of his days. It is wrought on a foreign soil, among a strange people, of strange speech, customs, and manners, and of stranger habits of thought and feeling; under the sway, not seldom, of absolute, capricious, and cruel princes, and open to popular violence and bloody revolutions.

*The work is great*

## IN ITS ESSENTIAL PRELIMINARY LABORS.

These barbarous languages the missionary must make his own; these unaccustomed habits of thought, and feeling, and illustration, must grow familiar. He must explore the heathen mind, search out its hidden passages and "chambers of imagery," remove its accumulated mould, and trace anew on the quickened conscience the natural law written with the finger of God. In numerous instances he must forge and furbish, at least *in this our day*, his instruments of labor. He finds, it may be, a people gifted indeed with the power of articulate speech, but having no visible and permanent expression of oral sounds. He must provide an alphabet for them; and he must provide it in circumstances extremely unpropitious. He must give representations, not to familiar sounds, sounds of his own native tongue;—to which he has been wonted from infancy,

and can enunciate, therefore, unaided, with uniform and conscious precision;—but to sounds new and strange, sounds apparently indeterminate, and varying with individual peculiarities of utterance, confused, baffling the ear, and compelling to continual repetition. To identify and fix these elementary sounds, to give them a several and skilfully adjusted form, and then to embody them in words, not copied even from rude etchings on barks of trees, but written out from the lips of ruder men,—this work is no light task.—And when the missionary has given thus to fleeting sounds a "local habitation," he is next to ascertain and mark their significations. It belongs to him to furnish a vocabulary; a vocabulary, too, which shall be discriminating and ample; serving not merely to suggest the generic ideas of words, but indicating their varied applications and consequent varieties of meaning. Moreover, he must analyze the structure of the language, and learn what usages it has in common with other languages, and what its idiomatic peculiarities; and must embody them in rules. In short, he must compile dictionary, and grammar, and spelling-book, before he can prosecute, to the best advantage, his proper missionary work; and he must do it, too, in the midst of efforts to convey to the dark minds around him, though with stammering tongue, some faint conceptions of God, and holiness, and salvation.

Suppose this preparatory work to have been accomplished,—and much of it must have been done, if not in full, outward form, yet mentally at least, before the missionary can prosecute his main design to advantage,—there is a second intermediate labor, preliminary, yet partaking of the evangelical character. The missionary must give to this hitherto unlettered people, the *written* revelation of God. He must *translate* the word of God into their newly embodied dialect; and he must *so* translate it that the translation shall express to his own apprehension the inspired originals as he receives them, and shall, also, as far as depends upon the adaptation of words to usages, both old and *new*, convey the same meaning to those for whom it was intended. *This* work is also exceedingly arduous, and compels to protracted and painful labor. To do it well, implies qualifications manifold and rare. It demands not only a knowledge of the Sacred Scriptures in their originals, but an intimate acquaintance with the principles of universal language, and especially as involved in the one about to be made a representative and interpreter of the oracles of God; together with a power and habit of just discrimination, susceptibilities deeply inwrought with the spirit of the gospel, and a capacity, withal, of resolute and unwearied, though it may be unseen, toil. There must also be provided, in close connexion with the work of biblical translation,—and they are often its precursors,—biblical compends, catechisms, narratives, and biographies; while tracts illustrative of Christian truth and duty, and carefully adapted to the capacities, the modes of thought and action, and the moral necessities of the people, must be written and multiplied in almost limitless profusion.

*The work is great*

#### IN THE INTELLECTUAL AND SOCIAL STATE OF ITS SUBJECTS.

A heathen language subdued, and its elements reduced to order and made available both for written and oral communication; the word of God translated and printed numerously; a religious literature created; the living preacher endowed with the power of a ready utterance in this new tongue, and an open door of access to the people set before him;—he is yet to do the proper work for which he was sent; that heathen people are yet to be evangelized. The

bread of life has been provided, but it has not been set before them ; the cup of salvation has been poured forth, but not presented to their lips. The missionary goes abroad among the people. He stands at the corners of the streets, or in the market places. He mingles with the crowd of idol-worshippers on festive days, or as they come and go along their jungle paths. The passers-by, drawn by the strangeness of his garb or countenance, gather around him, listen awhile to his stranger tidings, and then pass on. Others succeed, and others, and others still ; and the preacher repeats the message to their unconscious ears, till, spent with fatigue, and sorrowful that no man cares for truth or life, the declining sun reminds him to return to his lowly dwelling, to wait on God and renew his strength for to-morrow's equal toil. Or he essays a process seemingly less bold, though not less promising of ultimate success. He wins, by studied kindness, the affections and confidence of the neighborhood in which he lives ; gathers for a season, by long-continued and laborious appliances, an elementary school ; and while he imparts the rudiments of human science so fast as they learn to appreciate and can receive them, seeks, by continual iteration, to communicate also the elements of the knowledge that brings salvation.

And now begins to be developed the proper arduousness of the missionary enterprise. Before, in the acquisition and reduction of a barbarous language, or in the translation and compilation of scriptures, and tracts, and elementary works, the missionary measured his progress mainly by his own efficiency. Helps were needed, but they were helps to his personal agency, helps that exacted little of mental or moral efficiency in others, and were easily subject to his bidding. The labor was of a kind, also, to demand comparatively few minds for its execution. And when done, it was done for all. The Burman bible, the product of the toilsome labor of many years, has consumed the days and nights of only an individual missionary ; and though other minds and other years of labor may impart to the work a higher excellence, yet, *as it is*, it is a work accomplished ; and not for one Burman, nor for the present age alone, but for all the millions of coming generations, that shall speak the Burman tongue. The same is true of the Karen, the Siamese, the Assamese, and other versions of the Sacred Scriptures, each executed mainly by the hands of a single missionary. It is a totally diverse operation so to use the word of God, written or oral, that it shall *effectually avail* to others. In this must be tasked the power, mental and moral, not of the giver only, but the receiver. The missionary has many things to say, but *who* shall hear them ? He has knowledge, and faith, and the love of God, to impart, but *who* are to know and love ? Who shall create even the *desire* to know ?

To convert a sinner from the error of his way, even in favoring circumstances, within a Christian community, where reason, and conscience, and "all things" are ready, is a difficult work. It cannot be less difficult to save a soul from amidst the abominations of heathenism. The dark, the *brute* mind of the heathen is to be enlightened and *humanized* ;—the power of thought is to be quickened, just thoughts infused, imaginations vain and monstrous to be dislodged, some right conception of the one God, of duty, of guilt, of accountability and coming danger, awakened ; and a sense of need, of helplessness, and of the preciousness of a free salvation. And then, to *preach* salvation,—to lift up the cross of Christ to eyes blinded by sin, blind from birth, blind with Cimmerian darkness ;—to display the glory of the Highest as it shines in the face of Jesus Christ, to minds over which the god of this world, the prince of darkness, has

held perpetual and exclusive sway;—and so to preach as that the Spirit shall open the blind eyes, and unstop the deaf ears, and quicken the sere heart; this, assuredly, cannot be less arduous than in a Christian land, where the institutions of Christianity abound; where its principles and requirements are known from infancy, and their truth and binding authority admitted by all; where the aggregate current of thought and expression sets strong on its behalf; and where, apart from primeval corruption, a profession of Christian faith is almost and altogether as much a matter of course, as to hold to idolatry on a heathen soil. It is to be borne in mind that the missionary preacher stands up alone. An immense multitude are thronged before him; but among them all he sees not one who, when he has poured his strange tidings upon their ears, will take up and repeat the story; *not one* who, when *he* shall have departed, will seek to bring back to his own remembrance, or to his neighbor's, the things which he had seen and heard. *There* is no church of believers in Jesus,—no Sabbath school teacher,—no believing father, nor believing mother,—no closet of prayer. The missionary is *alone*,—he labors alone; and when he ceases to labor, the work ceases. And the awakened inquirer,—if haply there be an inquirer,—he, too, is alone. Alarmed, yet fearful of forsaking the ways of his fathers, and doubting how far to follow his new guide, he looks around on his countrymen in vain for one encouraging sign; he listens, but in vain, for one approving voice. The voice of the stranger is dying upon his ear; and unless the word has been "fastened by the Master of assemblies," he hears that voice no more. To convert a multitude of men moved by one common impulse, sympathizing with and animating one another, would seem comparatively an easy task;—though *that* were infinitely surpassing mere human agency;—but to isolate and save a soul from the midst of heathenism,—to *create an Abdiel* surrounded by lost spirits,—*this* is the *great power of God*.

*The work is great*

#### IN THE MULTITUDE OF ITS SUBJECTS SEVERALLY.

The missionary is sent to convey eternal life not to a single soul,—not to one and another scattered here and there on the confines of heathendom,—not to here a village and there a village,—not to one or another of the *castes* of men. He is sent to preach the gospel to prince and people, to the poor as to the rich, in high places and low places, in the city and in the jungle. He is sent to *all*, "even to as many as the Lord our God shall call." Yet is he sent as to *one* soul. He is ambassador not to the national, but the individual mind. Each several mind, before the embassy is accomplished, must have apprehended its design and import, and, unless abandoned to itself by the Spirit of grace, must have cordially embraced it. *The work is great*. The subjects of its intended operation are numbered by hundreds of millions; and the work is to be wrought in each, if wrought at all, *one by one*. The population of a single heathen tribe, regarded in connexion with the nature and method of the work to be accomplished for its salvation, is immensely great. The number of the Karens, including their several branches, is by estimate at least 3,000,000;—3,000,000, or, if we allow one third for those who die in early infancy, 2,000,000 to be evangelized and made wise unto salvation, *man by man*. Suppose these two millions to be grouped into villages averaging for each a hundred individuals, and to every twenty villages, more or less remote from one another, assign one missionary; and we need, to evangelize *one* people, a *thousand* missionaries.

*The work is great*

## CONTRASTED WITH THE FEWNESS OF THE LABORERS.

The laborers are few in every land, and at every point; hardly numbering a thousand missionaries for the aggregated millions of the heathen world. In countries best supplied with missionary laborers, with few exceptions, and not including the hundreds of millions of the Chinese empire, the average number of souls consigned to a single missionary is *half a million*. This is the proportion to the missionary force now laboring for the Assamese. In Siam the force is less. For the Nellore Telogoos it *was* one to a million. Even in Burmah, where most laborers have been employed,—except here and there a district or tribe of limited extent;—in *Burmah*, for Burmans, Karens, and Peguans,—a population, by estimate, of at least six millions,—the number of missionary preachers is bare fifteen; one to 400,000.—Is it said that native laborers must be employed? But *where are* the native laborers? Not every native convert is fitted, or can be fitted, to this work. And of those whom the Spirit may call to the ministry, what training of mind, and heart, and life, is pre-required! There *must be* native laborers: but they must be called, and sanctified; they must be made intelligent and wise; they must be, not novices, but well-instructed, "faithful men, who shall be able to teach others also." These native laborers cannot be adequately trained, and in sufficient numbers, independently of the general culture of the community around them. The *whole* native mass of ignorance and corruption, in some degree at least, must needs be enlightened and purified. New thoughts, new motives, new pursuits, new habits and customs, a higher order of being and acting, must be given to the general mind; and from this higher level of the national mind must be reared, as in Christian lands, a native ministry. Who shall perform this stupendous labor? who educate *the people*? who found, sustain, conduct, the varied, unnumbered institutions for mental and moral culture? who *provide*, and *when*, a native ministry? This need of preparing native laborers in the midst of the universal degradation of the native mind and character, in the general destitution alike of knowledge and virtue, and with the incapacity of suddenly acquiring either,—imposes on the missionary of the present age a double task. He must both harvest, and raise up harvesters.

That the comparative fewness of missionaries cannot be compensated, to a *large* extent, by native labor of the present generation, has been shewn by experiment. The Rev. Mr. Binney, teacher of a theological Karen school, at Maulmain, in speaking of the destitution of laborers as contrasted with the greatness of the work committed to them, holds the following language. "It may be said that the object of theological instruction (of native assistants) is to meet this very state (of comparative destitution). But what can those under my care, or those who may become pupils for months, perhaps years, to come, what can *they* do in circumstances such as these? What could our recently graduated ministers, with all their knowledge, do to meet the wants of the *American* churches, if suddenly the fathers in the ministry, the men of long experience in the church and among men, were removed? But, especially, what could the churches do, amid the utmost difficulty within and without the body, if all were left to the guidance of ministers who were not so much as prepared for the Freshman class of our colleges, and *that* where no better men, not ministers, could be found in the body? Yet such is the case among these Karens.

The best instructed among those who may enter the ministry for some years to come, are not so well qualified, and will not be, as most of those who crowd our American churches,—whose main instruction has been in the Sabbath school and in a religious community. It is not merely that they have not the knowledge;—but they have not the character requisite for the crisis, even if they had the knowledge."

This inability of native preachers to supply the lack of missionary laborers, is specially manifest in the wants of native churches. The existence of any considerable number of candidates for a native ministry, supposes a larger community of believers in Christ, whence they were chosen and called. This growing multitude of believers need instruction, counsel, admonition, discipline,—discipline to which the native preacher, or pastor, is utterly incompetent. Says Mr. Binney, "It is one thing, in church discipline, to know what should be done; it is another to know *how* to do it; and it is yet another thing *then*—to be able to begin it and carry it through. The Karen, unless there should be some singular exception, *fails* in *all* these;" and so does every other people similarly situated. The truth is, the rearing and training of a native ministry must of itself, for years, increase our anxiety upon this point; (the purity of the faith and practice of the churches.) They (the native preachers) are to possess power; and they will soon find that out. And they must be the objects of our constant care and frequent supervision, or we shall soon find them perverting their knowledge and abusing their power among the churches. . . . Circumstances have made them very meek, confiding, and somewhat grateful in past years; but these circumstances are fast passing out of their minds, and a new class of men are fast coming forward, who will forget all this. Error is already spreading, and discipline,—kind, steady, but firm,—is even now required." All this of native preachers,—the helpers who are to supply the lack of missionaries from abroad. Mr. Binney subjoins what will further illustrate the greatness of the missionary work in contrast with the fewness of the laborers. "The human heart is here what it is in America,—and there are quite as many temptations here as can be found in our own happy land; and babes in Christ need nursing here quite as much, to say the least, as they do among our mass of intelligent disciples at home. I need only add that *all* the disciples here are babes, with none to nurse them. A missionary visits them perhaps twice a year; it may be once a year, or but once in two years. What can be expected in such a case? What does the history of the church from the first to the present time, say, has been the case with all those similarly situated? Just what it has been, it is, and will be, here. *Under such circumstances*, the *safety* of the church, its purity in doctrine, practice, and experience, is *endangered* just in proportion as its numbers are increased. Disciples are so multiplied, it is not possible for your missionaries to give them proper care; and these disciples are men,—with the passions and infirmities of ignorant men,—surrounded constantly by temptations peculiar to a heathen land." Even when native laborers shall be largely multiplied, and when the evangelizing has been so far perfected, that the knowledge of Christ thenceforth may be transmitted by native labor to future generations;—even then, the time may be remote that shall witness the wise withdrawal of *all* missionary aid. The new-born nation may yet need to make for its healthful growth repeated and large demands on the parental affection which travailed in its birth.

*The work is great*

COMPARED WITH THE TIME FOR DOING IT.

On the face of the earth are a thousand millions of people, of whom more than six hundred millions are without the knowledge of Christ. Will these six hundred millions of heathen abide here with us forever? Will they abide till, one by one, they can be led to the Savior by a few dispersed missionaries? They die by thousands. Millions are swept away year after year. The life of a generation is thirty years. *Within thirty years, and 600,000,000 of souls, now heathen, will have heard "the glad tidings" which were to be "unto all people," OR WILL NEVER HEAR.*

~~~~~

### GREAT ADVANCES NEEDED.

That the church may fulfil her high destinies, as the channel through which spiritual blessings are dispensed to a guilty world, it seems necessary that professors of religion generally, and leading members of churches especially, should make great advances beyond their present attainments.

*Christians should more properly estimate the object of missionary exertion.* Thousands who approve of this object, and count themselves among its friends, have very inadequate notions of its magnitude or its merits. They seem not to be aware that the object of missionary exertions is no less than the moral renovation of a world; that the base passions which have so long and so deplorably tyrannized over the noble faculties of man, are to be subdued; that all that is oppressive in governments, all that is refractory and seditious among the people, all that is fierce, overbearing and unjust in the conduct of nations towards each other, is to give place to the law of love, carried equally into the greatest and the least transactions. Wars are to cease. All the domestic relations are to be sanctified. Every village is to have its school and its church; every family its Bible, and the morning and the evening prayer. The tabernacle of God is to be pitched among men. The favor of God is to be invoked upon every enterprise; a reverential fear of God is to pervade every movement; the love of God is to be cherished in every bosom. Then will have arrived the time when trees of righteousness shall stretch forth their protecting branches in every country, and display their fresh and undecaying foliage for the healing of the nations. Then the days of mourning, lamentation and woe, shall be succeeded by universal confidence, peace, and joy; and the acclamations of ransomed millions, without a discordant voice, will ascend from all the continents and islands of this regenerated and happy world.

*The disciples of Christ should more justly estimate the consequences of their personal efforts.* Perhaps there is no subject on which men are more apt to err, than in not assigning its proper and full effect to a consistent example, and to a persevering course of Christian beneficence. The individual who holds all his powers and faculties consecrated to the service of his Lord, will, in the lapse of years, infuse the same spirit into others; and will thus multiply the means of doing good to a surprising extent. And when the faithful labors of the pious are seen to have so direct a bearing upon the prosperity of our own churches, the purification of our great community, the conversion of distant tribes, and the renovation of the world, what excuse can there be for apathy, or for slow, hesitating, and feeble movements? Whatever may have been the case in former times, when there was little communication between different parts of the world, and when all the advantages of concentrated action had not been proved, it is now perfectly apparent that the friends of God and man are called upon to act with one heart and one soul, for the accomplishment of one grand object. This great and blessed union, so holy in its design, so reasonable in its nature, so glorious in its results, cannot be promoted in any way so rapidly, or so effectually, as by bringing to its aid an active, zealous, personal influence.

Now is the time for noble examples, attended by lively exhortations and a faithful testimony to others. Let the man who can easily make his influence felt through a neighborhood, or a town, give himself no rest until it shall be actually thus felt; and till his friends and neighbors shall become associated with him in the most delightful work to which their hands and hearts were ever invited. Is he able to move a county or a state, let him feel the urgency of the claims which his Savior has upon him. And while he goes forth to stimulate his brethren, let him remember how great will be the difference between their engaging in the cause now, with their whole strength, and their deferring it to a more convenient season, and leaving it to the uncertainty of future years.

*The followers of Christ have need to make much greater advances than they have yet made, in feeling and manifesting an interest in the success of their Master's cause.* If, as the Apostle says, *whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it*, how lively should the sympathy be, at the present day, between the professors of godliness in Christian lands, and their brethren among the heathen!—between the great host of the faithful, and the small band of pioneers, who have penetrated into the territories of the enemy! Far from the heart be apathy, negligence, lukewarmness. Every man, and every woman, who can feel for the sufferings of our race, and can judge what it is to have no hope, and to live without God in the world, should watch every movement in the preparations for the great struggle which is commencing. What right will any one have to exult in the victory, who now sits with his arms folded, and his mind at ease, when the greatest of all controversies is about to be decided? What right has such an one to number himself among the soldiers of the cross? If a man does not exhibit signs of life at such a time as this, how can it be concluded that he has the principle of life within him? Let it be well considered, then, how vast an augmentation of interest there must be in our churches, before all the members shall be prepared to take that part in the benevolent operations of the day, which would comport so well with their profession, and to which they are urged by every motive of fidelity to their Lord.

It should be more generally felt than it seems to be at present, *that great advances in personal holiness are indispensable to a rapid and successful prosecution of the missionary work.* This is a matter of vital importance. If it is overlooked, all the machinery of missions, schools and presses, will be a cumbersome apparatus,—a laborious, exhausting, useless parade. It is believed, indeed, that true piety, sincere love to God and man, is at the bottom of the extraordinary efforts which we behold. But a great increase of piety, at home and abroad, is extremely desirable. The exigencies of the times demand many, very many individuals, who, in purity of doctrine, holiness of life, compass of thought, enlargement of views, capacity of labor, intensity of desire, fervor of zeal, and assurance of triumph, shall make a visible and near approach to the great Apostle of the Gentiles. The friends of missions, the conductors of missions, and the beloved missionaries themselves, need fresh anointings from on high. Oh that it would please the God of all consolation and hope to inspire his servants with a pure devotion, accompanied by spiritual influences shed abroad upon others; and thus give the most joyful evidence that the coming of the Lord to reign over the nations is near, even at the door.—*Evarts.*

---

### THE BAPTIST MISSION IN GERMANY.

The German mission has, from the beginning, been marked by the most favorable indications of Divine Providence; and never more so than at the present moment. The evils, which were allowed to remain in the Lutheran church by its founders, have, by the disastrous results which they have worked out, come to appear in their true character. Luther and Melancthon were often urged to abandon entirely that corrupt and unholy church in which they had been bred, and to form one altogether distinct from it, after the model of that founded by



Christ and the apostles. But their undue veneration for an ancient and widely extended nominal church, and their mistaken views of policy, led them to cherish many usages which ought to have been done away, and to adopt some principles which are radically defective, and which have well nigh proved the ruin of their own church.

By refusing to make any distinction between the converted and the unconverted, and thus rendering it impracticable even to *aim* directly at making their church, "an assembly of saints," they laid the foundation for that system of Rationalism which their unconverted successors in the universities and in the ministry reared, and which has, at length, come to be dreaded by Christians almost as much as the papacy itself.

Unfortunately, the newly organized, or rather, modified church was by the authority of the Reformers and by the cold touch of the state, congealed into an immutable form. Thus confessions, and catechisms, and formulas of concord became a fundamental law of the state, and an apostolical principle or practice not formally recognized by these, if adopted by an individual or body of individuals, is made an act of high misdemeanor punishable with fines and penalties.

The first consequence was the almost total extinction of the spirit of Christianity within the pale of the nominal church. The next was a corrupt theology and an abandonment of the divine authority of the Bible. The last consequence is the denial of the divine authority of the Reformers, or of their legal representatives, the civil rulers; and here the reaction strikes the bottom line of truth.

The first two consequences were contemplated with comparative indifference by the protectors of the church; but when men began to call in question the authority of the creeds, and to teach the people that they ought either to be revised or abolished, then the slumbering lion was aroused, and an attempt was made to frighten men into submission to the constituted authorities. Thus a strife has commenced between ruler and subject on the question of religious liberty, which is now shaking the very fabric of the state, and which threatens to increase in intensity till one of the parties perish in the struggle. It can hardly be a question which side will win the day.

It is a singular circumstance that while religious liberty is defended by the unbelieving part of the church, the pious members are closely linked with the state, and are now the apostles, and will soon be the martyrs, of intolerance. There is now a very large body of educated men who are determined on asserting and maintaining their rights as men; and, beside these, there is a revolutionary party, who have imbibed the political sentiments of the Swiss and the French.

In the present sad state of religion in Germany, it is hoped that the pious Lutherans may do something towards restoring their church to its ancient orthodoxy, and bringing the people, now perishing in sin, to a saving knowledge of Jesus Christ. But in the light of the scriptures and of reason, rendered more clear, if possible, by the experience of three centuries, we can hardly fail to perceive that a pure Christianity can never, in this way, be secured and perpetuated in Germany. By identifying themselves with the cause of an intolerant state religion, and by relying on the civil arm to enforce religious convictions, they array themselves against God not less than against humanity.

The Baptists, on the other hand, have, without any interference with political matters, proved themselves in Germany what they have always and everywhere been,—the martyrs of religious liberty. *By the providence of God, they*

were unexpectedly placed in the very van of that great movement which is now agitating all Germany. The imprisonment of Oncken and the Mönsters not only presented to multitudes, already weary of ecclesiastical rule, an illustration of that tendency which they detested, but introduced to the whole German nation the Baptists in their true character, as a quiet, virtuous and truly Christian denomination, entirely distinct from the old Anabaptists of that country. Such is the statement of the Germans themselves, as found in their most respectable periodical publications. Numerous pamphlets and articles were written against the Baptists, as a heretical and disorderly sect; and these called forth others, written, too, by members of the Lutheran church, in their defence; and we have been gratified to see, within a short time, that the leading journals, both theological and literary, have not hesitated to say, that the principles of the Baptists can never be overthrown by any such attacks as have been made upon them by their opponents in Germany and Denmark. While this state of things is not such as greatly to promote our cause by any direct influences, it is adapted effectually to remove external hindrances to the prosecution of our work out of the way; and, perhaps, this is all the aid that a spiritual church can safely seek from men of the world.

If we now turn our eye to the indications of Providence, as found in the history of our German Mission, we shall discover abundant evidence of the presence of a divine hand in it all. Let us look, for a moment, at the men whom God has given us. They were found, already trained for the service. Mr. Oncken, well practised in speaking two or three languages, was admirably educated for his work, by his previous employment as agent of the Edinburgh Bible Society, and secretary of the Lower Saxony Tract Society. Mr. Lehmann was a very efficient lay brother while a member of the Lutheran church, and was not only a hearty coadjutor in all deeds of piety and Christian benevolence in which his brethren were engaged, but actually performed, single-handed, much missionary service in the city of Berlin. These men, to say nothing of their associates, are truly apostolical in spirit, discreet in all their deportment, energetic in action, and always ready to meet the emergencies of their high and holy calling. Where, in all our missions, have we been able to find, *on the very spot where their services were most needed*, two such laborers? This is the only instance in which *native* missionaries have been found, who were, in all respects, competent to be placed at the head of affairs.

Again, let us look at their almost unexampled success,—at the wonders already wrought by them, or rather by God through them. Like a flame driven by the winds, the truth, proclaimed by them and witnessed by their sufferings, has been continually spreading wider and wider, and ever breaking forth at new and unexpected points. Never have we seen a better illustration of the common saying, “When God works, all things work.”

As city and village tract distributors, or as travelling tradesmen, the private members of these apostolical churches perform a surprising amount of missionary labor, so that the ordained missionaries often find it necessary to follow in their train, for the purpose of baptizing the converts and forming them into churches, or branches of churches. Nor is it strange that this should be so. The common people in Germany are famishing for the bread of life. The newborn churches are fresh in their spiritual life, and full of vigor for their work; and are, moreover, under the direction of wise and mature instructors and guides. The converts, unedified and unattracted by the tedious discussions which they have been accustomed to hear, respecting the mysterious efficacy of

sacraments, and the hopeful condition of those who, after reaching a certain age, are adopted as children of the church, turn instinctively away from such an impure national establishment, and seek a church where a broad line of distinction is drawn between believers and unbelievers.

Let us look, finally, at the importance of the posts occupied in that country by our numerous and flourishing churches. They extend along the waters of all the north of Germany, dotting the whole coast from Holland to Russia. They are on the Weser, the Elbe, the Oder, and the Vistula, that is to say, on all the important northern rivers, and in the great commercial towns on each, except the Vistula. They are in Holland, East Friesland, Oldenburg, the territories of Bremen and Hamburg, Holstein, Denmark, (both the peninsula and the islands,) and all the north of Prussia, from Mecklenburg to the borders of Russia. Then, from Hamburg they extend south through Hanover, Brunswick and Hesse into Baden, and thence east into Wirtemberg and Bavaria. From Baireuth in Bavaria, after passing one considerable interval, they extend into Silesia, and then, in one unbroken series, pervade the eastern provinces of Prussia, thus completing the circle.

If we contemplate the towns in which our churches are established, we shall be directed first to Hamburg, the chief commercial town in Germany. Here were our earliest efforts made; and here was the first struggle of our missionaries with the civil authorities. The senate of this "Free City," at length, ashamed of those oppressions which held it up in no enviable light to the gaze of the civilized world, yielded the contest and let the noble prisoner go free, with liberty to preach the gospel. Next, about 160 miles to the south-east, is Berlin, the centre of political and moral influence in the north of Germany. Here, too, restrictions were laid upon our missionaries. But these are now withdrawn, and the cabinet of Berlin has given an example of religious toleration, of unspeakable importance to all our German churches, one which the smaller states cannot long delay to imitate. A church has recently been founded in Stettin, a flourishing and important town near the mouth of the Oder, and about eighty miles north of Berlin; and another at Elbing, about 200 miles east of Stettin, and near one of the mouths of the Vistula. At the north-eastern extremity of Prussia, on a large basin of water into which the Dnieper empties, and about 600 miles distant from Hamburg, is the city of Memel with its two churches, from which the gospel is at this time spreading northward into Lithuania.

Commencing again at Hamburg, and turning towards the south, we find a church at Bremen, the second commercial town in Germany, about fifty miles south-west of Hamburg; and about twenty-five miles west of this, another at Oldenburg, the capital of the duchy of the same name. There is a church also at Marburg, about 200 miles south of Hamburg. This place, in the time of the Reformation, was the chief seat of learning and of theological influence in the dominions of the Landgrave Philip of Hesse, and is still very important as a university town. At Baden, the celebrated watering-place in the grand duchy of Baden, a church was planted during the last year. About forty miles to the east of this, and about 400 south of Hamburg, is Stuttgard, the capital of the kingdom of Wirtemberg, the great Protestant literary emporium of the south of Germany, where a church has existed for several years. About 160 miles in a north-easterly direction from this place is Baireuth, an important town in the north of Bavaria, where we have had a church since 1840. In the east of Germany, about 270 miles from Baireuth, and about 320 from Hamburg,

is the city of Breslau, the capital of Silesia and a university town, in which a church has also been recently organized.

How advantageous for the prosecution of the work of missions is this distribution of our forces!—a distribution made without our counsels or even our knowledge. *The great Reformation, which was commenced at Wyttenberg about three centuries and a quarter before, did not, within the first eight years of its existence, occupy so many important posts.*

And, now, in view of all these facts, what ought to be done? Shall an enterprise, commenced under such auspices, be vigorously prosecuted? We see not how any individual in our churches at home, can contemplate this state of things, and, at the same time, consent to withhold his action. The God of armies has gone before us, and has gone with us. A moderate outlay of cost and strength has been attended with the sublimest results, so that this young mission now takes rank with the oldest and the most successful. It now calls for our aid. Shall that aid be granted? We doubt not, a thousand voices are ready to answer “yes;” and let a thousand hands, by the right token, give the hearty “amen.”

S—s.

---

## American Baptist Missionary Union.

---

### MISSIONS AND MISSIONARIES OF THE UNION.

The July Magazine of the last year contains, in the Appendix to the Annual Report, a complete list of the missionaries and assistant missionaries appointed by the General Convention prior to the 21st of May preceding; at which time it was merged in the Missionary Union. We present to our readers, in this number, a list of the missionaries and assistants *now* in the employment of the Union, adding a few particulars relative to their several occupations, and the missions and stations to which they respectively belong.

#### BURMAH.

The beginning of the American Baptist Mission in Burmah dates from July, 1813, when Mr. and Mrs. Judson landed at Rangoon. The mission was adopted by the General Convention at the time of its organization, in May of the following year. The seat of operations continued at Rangoon till 1822, when it was removed to Ava, the capital of the Burman Empire. Afterwards, at the conclusion of the Yandabo treaty in 1826, when Tenasserim and Arracan came into possession of the Hon. East India Company, the mission was transferred to Maulmain. There are now in the Tenasserim provinces four principal stations occupied by missionaries throughout the year;—Maulmain, Amherst, Tavoy, and Mergui. In Arracan, the only occupied station is Akyab; Ramree and Sandoway being temporarily vacated.

The mission was originally designed to benefit, and for years it was restricted to the Burman population. Since 1828, its operations have extended to Karens and Peguans; who are supposed to be equal in number to those who speak exclusively the Burman tongue.

The missionaries stationed at *Maulmain*, are the following, in the order of their appointment.

|                 |              |                |       |                   |              |                     |       |
|-----------------|--------------|----------------|-------|-------------------|--------------|---------------------|-------|
| Rev. A. Judson  | 1814,        | Mrs. E. C. J.  | 1846. |                   |              | Miss M. Vinton      | 1841. |
| " T. Simons*    | 1831,        |                |       | Rev. J. G. Binney | 1843,        | Mrs. J. P. B.       | 1843. |
| " J. H. Vinton  | 1832,        | " C. H. V.     | 1832. | " E. B. Bullard   | " " E. H. B. | "                   | "     |
| " H. Howard     | " " T. P. H. | "              | "     | Mr. T. S. Ranney  | " " — R.     | "                   | "     |
| " S. M. Osgood* | 1834,        | " S. M. T. O.* | 1836. | Rev. N. Harris    | 1844,        | " O. C. W. H.       | 1844. |
| " E. A. Stevens | 1836,        | " E. L. H. S.  | "     |                   |              | Miss L. Lillybridge | 1846. |
| " L. Stilson    | " " L. B. S. | "              | "     |                   |              |                     |       |

Rev. J. S. and Mrs. M. F. Beecher, appointed in 1846, are also resident at Maulmain temporarily.

At Amherst are Rev. J. M. Haswell and Mrs. J. M. M. H., both appointed in 1835.

The missionaries at Maulmain and Amherst are associated in one mission, yet having distinct departments of labor, and in different languages. In the Burman department are Messrs. Judson, Simons, Howard, Osgood, Stevens and Stilson, and Miss Lillybridge. Mr. Ranney is also connected with this branch of the mission, though laboring professionally in all. Messrs. Vinton, Binney and Harris, and Miss Vinton, are devoted to Sgau Karens, and Mr. Bullard to Pghos. Mr. Haswell has charge of the Peguan department.

The specific duties of the missionaries are briefly as follows. Dr. *Judson* is pastor of the Maulmain Burmese church. Has, ordinarily, preached twice on the Sabbath, in Burman, until partially disabled by bronchial affection; and has conducted worship in the native chapel every other day in the week. Most of his time has been given to preparations for the press. By request of the Board he began the compilation of a Burman and English dictionary in 1842. Is expecting to complete it in about two years.—Mr. *Simons*, now temporarily absent from the mission, was teacher of an Eurasian school, established in 1839–40, and numbering from sixty to eighty pupils. He was also much of the time acting pastor of the Maulmain English church, preaching once on the Sabbath, conducting the English Sabbath school, holding week-day meetings, visiting, &c.—Mr. *Howard* is principal of the Maulmain Burmese boarding-school, in which he is to be assisted by Miss *Lillybridge*. The number of Burman pupils is about sixty; besides eighteen to twenty from the Children's Friend Society. Several hours are daily spent in visiting and colporting among the Burman population. Mr. *Howard* is also the present pastor of the English church.—Mr. *Osgood* was printer, depositary, and mission treasurer, until, prostrated by disease from excessive labor and an unpropitious climate, he has been compelled to retire from missionary service. He arrived in this country Nov. 22.—Mr. *Stevens* is teacher of the Burmese theological school, designed for the education of native preachers. The school last year numbered ten or eleven pupils, and was open from May to September. In the dry season Mr. S. journies in the jungle and along the rivers. He is also editor of the Religious Herald, a monthly periodical in Burmese. Assists in sustaining the Sabbath services at Maulmain, both in the English and the Burman chapel.—Mr. *Stilson* arrived at Maulmain from Akyab in April, 1846, and has been charged with the duties previously performed by Mr. *Osgood*, as mission treasurer. A part of his time is devoted to the preparation of important elementary works in Burman, and revisions for the press, &c.—Mr. *Ranney* is printer and depositary.

In the Karen department, Mr. *Vinton* is preacher in Sgau Karen, and acting pastor of several Karen churches. Visits extensively during the dry season; and conducts a Karen boarding-school at or near Maulmain in the rains.—Miss *Vinton* assists in the school department both at Maulmain and in the jungle villages.—Mr. *Binney* is teacher of the Maulmain Karen theological school, holding its sessions, with suitable vacations, throughout the year. Preaches in Karen, and aids ordinarily once a Sabbath in the

\* Now in this country.

English chapel.—Mr. *Bullard* performs similar labors among the Pgho Karens ; is also engaged in the translation of the Pgho Karen New Testament.—Mr. *Harris* is to be associated with Mr. *Vinton* in the care of the Karen jungle churches ; and Mr. *Beecher* with Mr. *Abbott* in charge of Karens in Burmah Proper and Arracan.

At Amherst, Mr. *Haswell* is pastor of the Amherst church, and superintendent of schools. Preaches both in Burman and Peguan. Is now resident at Maulmain temporarily, superintending the printing of his translation of the Peguan New Testament.

The missionaries stationed at *Tavoy*, are

Rev. J. Wade 1823, Mrs. D. B. L. W. 1823. Rev. F. Mason 1829, Mrs. H. M. G. M. 1829.  
 “ C. Bennett 1828, “ S. K. B. 1828. “ E. B. Cross 1842, “ J. A. P. C. 1842.

The station was first occupied by Mr. Boardman in 1828. Mr. and Mrs. Mason arrived in Jan., 1831, Mr. and Mrs. Wade in 1835, and Mr. and Mrs. Bennett in 1837.—Mr. *Wade* preaches both in Sgau Karen and Burman ; itinerates when health permits, in the dry season ; is chiefly occupied in the preparation of a Karen and English Vocabulary ; assists also in teaching.—Mr. *Bennett* preaches in Burman, teaches the English and preparatory department of the Tavoy Karen school, itinerates to some extent as other labors permit ; and has charge of the printing department.—Mr. *Mason*, besides preaching at Tavoy and in the jungle, has been occupied in the translation of the Sgau Karen New Testament. Of late he has had in charge the Sgau Karen theological school for native assistants, but is expected to resume speedily the work of translation.—Mr. *Cross* is to be teacher of the theological school, sharing also in the ordinary avocations of the mission.

The only missionary at *Mergui*, is Rev. *D. L. Brayton*, with Mrs. M. H. F. B., appointed in 1837. His labors are chiefly bestowed on Pgho Karens, resident at Ulah and other villages. He has also visited the neighboring islands and carried the gospel to the Salongs.

The missionaries to *Arracan*, are, beside Mr. *Beecher*, abovementioned, Rev. E. L. *Abbott* and Rev. L. *Ingalls*, both appointed in 1835.—Mr. *Abbott* has been stationed at Sandoway, having in charge a school of Karen native assistants during the rains, and visiting the churches along the coast in the dry season. Detained for a time in this country by ill health.—Mr. *Ingalls* is at Akyab, and preaches in Burman, giving himself continually to the work.

The whole number of missionaries now connected with the Burman and Karen Missions, is twenty, and of assistant missionaries, eighteen ; beside eighty or ninety native helpers. The ordinary annual expenditure of the missions is from \$20,000 to \$25,000.

#### SIAM.

The Mission to Siam was commenced by the Rev. J. T. Jones, previously of the Burman Mission, in March, 1833. Five years afterwards he was joined, in the Siamese branch of the mission, by the Rev. C. H. Slafter, who died in 1841. The only other missionaries associated with the Siamese department, have been the Rev. R. D. Davenport, who returned to this country in 1845 ; and Mr. J. H. Chandler, who has charge of the type foundry. Others sent to Siam, have been connected with the Chinese department.

The missionaries now belonging to the station at *Bangkok*, including both departments, are,

Rev. J. T. Jones\* 1829, Mr. J. H. Chandler 1840, Mrs. H. M. C. C. 1840  
 “ J. Goddard 1838, Mrs. E. A. A. G. 1838. Rev. E. N. Jencks 1845, “ C. B. J. 1846

\* Now in this country, but expecting to return to Siam the current year.

The chief employment of Mr. Jones, beside preaching and tract distributing, has been the preparation of tracts, including some elementary works, and the translation of the New Testament into Siamese.—Mr. Goddard, in the Chinese department, conducts public services on the Sabbath and daily morning and evening worship, holds two or more weekly meetings at private dwellings, and visits from house to house. Part of his time has been employed in revising portions of the Chinese New Testament, and in training native assistants. Two or three Chinese assistants are in the service of the mission.—Mr. Chandler is chiefly occupied with type cutting.—Mr. Jencks is to be associated with Mr. Goddard. Current ordinary expenditure, from \$3,000 to \$4,000.

## CHINA.

The missionaries to China in connection with the Missionary Union, are

|                 |                              |                   |                           |
|-----------------|------------------------------|-------------------|---------------------------|
| Rev. W. Dean    | 1832,                        | Rev. T. T. Devan, |                           |
| D. J. Macgowan, |                              | M. D.             | 1844, Mrs. L. H. D. 1844. |
| M. D.           | 1841, Mrs. M. A. O. M. 1845. | Rev. E. C. Lord   | 1846, " L. T. L. L. 1846. |

The mission was commenced in 1836, by the Rev. J. L. Shuck, now missionary of the Southern Baptist Convention. Mr. Dean, formerly of the Siam Mission, removed to Hongkong in 1842, continuing to preach in the *Tiè Chiù* Chinese dialect, which he had used at Bangkok.—Mr. Lord, who is on his departure for China, is to be associated in labor with Mr. Dean.—Dr. Devan labors at Canton; and Dr. Macgowan at Ningpo; both directing their efforts mainly to the work of evangelization. Medical services are made subsidiary.—Six or eight native helpers are employed.—Annual ordinary expenditure \$5,000.

## ASSAM.

In 1836, Messrs. Brown and Cutter, who had been deputed for the service by the Burman Mission, of which they were members, commenced their labors in Assam at Sadiya. The station was subsequently removed to Jaipur, and thence to Sibsagar. The other principal stations are *Nowgong* and *Gowahati*. The missionaries are

|                  |                              |                 |                              |
|------------------|------------------------------|-----------------|------------------------------|
| Rev. N. Brown,   | 1831, Mrs. E. W. B. B. 1831. | Rev. M. Bronson | 1836, Mrs. R. M. L. B. 1836. |
| Mr. O. T. Cutter | " " H. B. L. C. "            | " C. Barker,    | 1839, " J. W. B. 1839.       |

Mr. Brown has devoted his chief attention to the translation of the scriptures into Assamese; but preaches also at Sibsagar and in neighboring villages.—Mr. Cutter, besides conducting the press, has the care of numerous schools.—Mr. Bronson, in addition to the ordinary labors of a missionary, has founded the *Nowgong Orphan Institution*, of which he is in charge.—Mr. Barker, exclusive of the superintendence of schools, is given chiefly to "preaching the word."—Ordinary annual expenditure \$4,500.

## TELOOGOO.

The missionaries who have been employed in the *Teloogoo Mission*, but have returned to this country on account of ill health, are

|                |                           |                   |                           |
|----------------|---------------------------|-------------------|---------------------------|
| Rev. S. S. Day | 1835, Mrs. R. C. D. 1835. | Rev. S. Van Husen | 1838, Mrs. J. B. V. 1839. |
|----------------|---------------------------|-------------------|---------------------------|

Several native assistants are still in the employ of the Union at *Nellore*.—Current annual expenditure \$1,500.

## BASSAS.

American Baptist Missions to West Africa have been in operation, with short intervals, more than a quarter of a century. The Mission to the Bassas assumed its dis-

tinctive character in 1835. The first missionaries to this people were Rev. Messrs. W. G. Crocker and W. Mylne. The only missionaries now resident among the Bassas, exclusive of colored assistants, are,

Rev. *I. Clarke* and Mrs. *L. G. C.*, sent in 1837.—Mrs. *M. B. C. Crocker*, appointed in 1843, has returned in consequence of ill health. The principal station, occupied by Mr. Clarke, is *Bexley*. His labors are, preaching at Bexley and in villages contiguous, superintendence of schools and assistants, and preparation of books in Bassa, including the New Testament. The ordinary current expenditure of the mission is from \$2,500 to \$3,000.

#### FRANCE.

The French Mission was commenced in 1832. The only American missionary is Rev. *E. Willard*, appointed in 1834, with Mrs. *C. M. W.*, 1846. Mr. Willard has the general superintendence of the native preachers and assistants, of whom there are ten; performing religious services and other evangelical labors as he has opportunity. The principal station, at which he resides, is *Douai*. There are forty other stations and out-stations, where missionary efforts are made with some degree of success. The ordinary annual expenditure is \$3,500.

#### GERMANY.

The Baptist Mission in Germany was begun at *Hamburg*, in the appointment of the Rev. *J. G. Oncken*, in 1835; the Hamburg Baptist church having been constituted in April of the preceding year. The number of native laborers now in connection with the Union, is eighteen. Annual expenditure \$3,000.

#### GREECE.

The missionaries are

Mrs. H. E. Dickson, appointed in 1839. Miss S. E. Waldo 1843.  
Rev. R. F. Buel 1840, Mrs. M. J. R. B. 1840. Rev. A. N. Arnold and Mrs. S. A. A. "

The mission was commenced in 1836, by Messrs. Pasco and Love. The stations now occupied are, *Corfu*, on one of the Ionian Islands, and *Piræus*, near Athens. Mr. *Arnold*, at Corfu, conducts stated religious services both in Greek and English. Mrs. *Dickson* has charge of a female school. At Piræus, occupied by Mr. and Mrs. *Buel* and Miss *Waldo*, religious instruction is given in Bible classes and Sabbath schools, and more informally in private circles and to individuals. The current ordinary expenditure of the mission is \$2,800.

#### CHEROKEES.

The Cherokee Mission was commenced in 1817, on the borders of North Carolina and Georgia, the ancient home of the Cherokee Nation. The Valley Towns station was established in 1820. The nation was removed to the Indian Territory in 1838. The principal station now occupied by the mission is *Cherokee*.

The missionaries are

Rev. E. Jones 1821, Mrs. —, C. J. —, Mr. H. Upham 1843, Mrs. R. E. W. U. 1843.  
" W. P. Upham 1843, " E. O. N. U. 1843.

Miss E. S. Morse and Miss S. H. Hibbard, both appointed in 1842, have retired from the mission, but retain their connexions with the Missionary Union.—Mr. *Jones* is stationed at Cherokee, but extends his supervision to the numerous preaching



places occupied by native preachers. The past year he has been partly engaged in the preparation of portions of the Cherokee New Testament for the press.—The mission printer is Mr. *H. Upham*.—Rev. *W. P. Upham*, at Taquohee, has had charge of a national school, but preaches as he has opportunity.

#### SHAWANOE, &c.

The missionary operations of the Convention, or Union, among the Indians near the western border of Missouri, began at *Shawanoë* in 1831; and were extended to *Delaware* in 1834, to *Ottawa* and *Putawatomie* in 1837, and to *Stockbridge* in 1843;—the stations being named from the tribes in which they are respectively located. The missionaries and assistants are

|                |       |                  |       |                      |                  |               |               |
|----------------|-------|------------------|-------|----------------------|------------------|---------------|---------------|
| Rev. J. Meeker | 1827, | Mrs. E. D. R. M. | 1830. | Rev. I. D. Blanchard | 1837,            | Mrs. M. W. B. | 1837.         |
| " J. G. Pratt  | 1836, | " O. E. P.       | 1837. | Miss S. Case         | " Rev. F. Barker | 1839,         | " E. F. C. B. |
|                |       |                  |       |                      |                  |               | 1839.         |
|                |       |                  |       |                      |                  |               | " J. K. Jones |
|                |       |                  |       |                      |                  |               | 1843.         |

Mr. *Meeker* has immediate charge of the Ottawas and Putawatomies, Mr. *Pratt* of the Stockbridges, Mr. *Blanchard* of the Delawares, and Mr. *Barker* of the Shawanoes. Each missionary, in addition to ministerial labors, superintends a school; with the exception of Mr. *Meeker*, who teaches from house to house. The printing press is under the care of Mr. *Pratt*.

#### OTTAWAS, IN MICHIGAN.

The missionary at Richland, is Rev. *L. Slater*, with Mrs. M. A. S., appointed in 1826. The mission was commenced at Grand River Rapids in 1825, by Rev. *I. McCoy*. Its removal to Richland was effected in 1836. Religious instruction is steadily given on Sabbaths and week-days. There is also a day school.

#### OJIBWAS.

The Mission to the Ojibwas was commenced in 1823. The principal station is at *Sault de Ste. Marie*. The missionaries are

Rev. A. Bingham, with Mrs. H. B. B., appointed in 1823, and Rev. J. D. Cameron, 1832.

Mr. *Bingham* has the general superintendence of the mission, and of the mission boarding-school.—Mr. *Cameron* preaches and teaches at *Tikuamina*.

#### TONAWANDAS, &c.

The station at *Tonawanda* is still under the care of the Rev. *A. Warren*, who preaches regularly on the Sabbath, as heretofore. The boarding-school has been discontinued in consequence of the unsettled state of the Indians in view of their early removal. A large body of the Tuscaroras, including most of the church members, have emigrated to the Indian Territory, near the Shawanoë Mission.

Ordinary expenditure in the Indian Missions, including Government appropriations, about \$8,000.

## INTELLIGENCE FROM THE MISSIONS.

## GERMANY.—Letter of Mr. Lehmann.

Church at Berlin—Its increase—House of worship needed.

The Baptist church in Berlin was gathered through the zealous labors of Mr. Oncken in May, 1837, and was the second formed in Germany in connexion with the American Baptist Board of Foreign Missions, the church in Hamburg being the first. It consisted originally of only six members, including Mr. Lehmann, their present pastor. Mr. L. was ordained to the Christian ministry while on a visit to England for that purpose in 1840. The history of the church has been strongly marked. Subject from time to time to annoyances from the civil authorities, and occasionally to outbreaks of popular violence, it has, nevertheless, not only maintained its being and name, but steadily gained upon the confidence, both of the community and the civil government, and, to all appearance, is authorized to expect for the future a liberal share of toleration. Meanwhile its numbers have multiplied from six to 230, who are now in good standing in the church. The whole number received on profession of faith in Christ, is 274. Eighty-six were baptized the past year.

We proceed to give a few extracts from Mr. L.'s letter; merely adding that it was written soon after his late return from England, whither he had been to collect funds for building a "chapel." His visit appears to have been kindly received by our English brethren, and to have called forth a very worthy measure of liberality. Mr. L. writes,—

I am gratified to say that I have collected nearly £1,200 in England; and though there are about £146 expenses, we have a balance in hand of upwards of \$7,000 Prussian money. We have, therefore, now, the means to commence at least the work. There will, however, be wanted as much again; and though our dear people have made all efforts to raise money, yet, owing to their poverty, it is altogether too little

for the great object. There is collected amongst ourselves between three and four hundred dollars, but that will not avail at all.

Mr. Lehmann then speaks of the friendly attitude assumed towards the object by the government; and also of the additional aid that will be requisite for its full accomplishment.

As soon as I returned to Berlin, I endeavored to see the royal minister of public worship, Dr. Eichhorn; but he was away, and only now have I had an audience with him. I have been highly gratified by it. He assured me that he had received with great satisfaction only very favorable reports about our numbers,—that we were promoters of good order and morals; that these were highly necessary in our present condition of society, when the Friends of Light were undermining the foundations; and that we realized what in the state-church could not be accomplished, namely, church discipline. With regard to our intended meeting-house, he assured me that there was no objection on his part. Thus we are enabled to realize our object. I have, therefore, at once bought a piece of ground in a very favorable part of the town, which is now built on in every direction, and will soon become one of the most commanding situations in our metropolis. We have bought it comparatively cheap, viz., for \$5,000 Prussian money. But now there remains very little for our building; as we preferred to pay the whole, to incurring a debt and a heavy interest. However, we will go on as far as possible, and, perhaps, erect a small part of the intended house this year. If your Board would do any thing to help us now, we should regard it as a great benefit; and thus we should no longer be compelled, if freed from paying interest, to make use of your generous yearly aid towards our rent; and the amount could be devoted to some other beneficial purpose. I wish very earnestly that your Board would once more take this into consideration, and that Christian friends would come forward also to help us; as the erection of a chapel in our metropolis, under the present very favorable circumstances, must be a most important object, and calculated to do our cause

an immense deal of good. Surely I have not for a vain purpose devoted so much time and energy to this object, but because I have been deeply convinced of its very great importance.

I would not thus have been away from my dear people, if I had not had the sweet assurance of their constant flourishing state. We have kept up a very intimate correspondence, and you may judge of the character and fervid affection of our dear brethren, when I tell you that frequently I received parcels containing upwards of forty letters at once, all breathing the kindest love, and longing for my return; all proving that the bond of perfectness was wound around them very closely. The Lord has pleased to bless abundantly the labors of our very excellent brother, Hinrichs; for, during my absence, he has baptized not less than eighty-six, most of whom I think to be very sincere followers of the Lamb. I was received and surrounded by quite a new family, and our mutual joy was exceedingly great.

Mission churches and stations near Berlin—  
Stettin, Zäckerick, &c.

As soon as I was back, I visited all the various stations surrounding Berlin. First, I went to Stettin, where, in the course of the present year, a considerable church has been gathered. I trust that br. Oncken has written to you the very interesting particulars of this event. But I am very sorry to say that the leader of the movement there, went quite astray and fell into the dangerous Lutheran errors of the mysterious effects of baptism, and similar things, proving himself, at the same time, to be of such a bitter and passionate spirit, that a separation of the disciples was unavoidable. Br. Oncken and br. Köbner had effected that before I arrived there. With the latter brother I had much intercourse on the state of things, and our prospects. I found about sixty disciples in connexion with him; to whom I preached; and we much rejoiced in the grace of our Lord. I was convinced that it was highly necessary to cherish the infant cause here, and to provide for a tried and approved minister. Mr. Köbner must return to Hamburg, and thus I saw, to my very deep regret, that I must part with dear br. Hinrichs, and consent that he should go to Stettin. This will be realized in a few days.

On another trip I visited our brethren in Zäckerick, and found the cause

here also prospering. Preached thrice, baptized one of three inquirers, broke bread with the brethren, and rejoiced to surround the Lord's table with eighteen disciples. I preached in the evening at another village, Lietzegöricke, where a great crowd was assembled; also certain rude fellows, who disturbed us not a little; yet by forbearance and perseverance we overcame, and I trust a lasting impression was made on the hearers. We returned to Zäckerick, accompanied by all the brethren and sisters living at the former village; and under a very beautiful sky of stars, their songs echoed through the night, and their joy about all the goodness of God abounded. I had agreed with the brethren that now they should celebrate the Lord's supper regularly, and we appointed br. Koeppen to officiate on such occasions. Our brethren in very few places enjoy more liberty than here. Thence I proceeded to Templin, where the authorities are very inimical, by the instigation specially of the clergy. But the Lord graciously shielded us, and I could preach there, and introduce also the regular celebration of the Lord's supper, in which br. Kemnitz was appointed to officiate. In a village five miles distant, Hammelspring, are also living some of the brethren. I preached also there on an evening, when crowds attended;—rude fellows made noise, &c., but here also we succeeded to finish quietly, and I trust the word will not return void. I visited also the chief clergyman, called superintendent, in Templin, but found him a very inimical, bigoted, and intolerant man, who even dealt insult to me, calling our proceedings immoral;—though we parted in peace. The second minister received me cordially. We may expect still more persecution there. One of our brethren has been fined; and not paying, goods are taken away from him. Br. Kemnitz is to suffer eleven days imprisonment for having held religious meetings and taught children on the Sabbath; his appeal to the king has for three months suspended the punishment, and I trust it will therefore not be inflicted at all. Thus even in Prussia our situation is in many places critical. Notwithstanding, truth is spreading, and all our stations have had constant increase. Our present number of baptisms is 274, and that of actual members 230. If we consider the great prejudices which prevail against our views, this is certainly a

fact truly gratifying. Similar favorable reports I have received from the eastern parts of Prussia, Memel, Elbing; and also from Silesia, though *there* the enmity against the cross, from Roman Catholics and infidels, in and out of government, is very great. But the Lord will give us the victory.

I commend our cause, and also my instrumentality, to the continual fervent prayers of our American friends; and while I feel truly thankful for the liberal aid they have bestowed upon us, I trust and pray that they may continue in the same, inasmuch as the most urgent demands come from all quarters for an increase of the means of grace, and it is *now harvest time*.

FRANCE.—Extracts from a Letter of Mr. Willard.

Embarrassments and constancy of Mr. Lepoix.

The last volume, p. 362, gave a brief abstract of intelligence from the French Mission, particularly as relating to the labors of Mr. Lepoix at Servais and its neighborhood, and the embarrassments thrown in his way by the civil authorities. In the letter from which we make the following extracts, and which is dated at Douai, Oct. 30, Mr. Willard gives a few additional particulars; together with brief notices of some of the other native laborers. It should be observed that the maintenance of religious liberty is involved in the question of "authorization or no authorization" of religious worship, by the civil government. So, at least, is the interpretation in France, and the popular elections are, in part, made to turn upon it. The Society for Promoting the General Interests of French Protestantism, of which the excellent Count A. de Gasparin is secretary, in a circular issued last year say—"The right of meeting ceases to exist so soon as the exercise of that right becomes subjected to a permission granted at the discretion of the authorities, and which may at their discretion be withdrawn. Consequently, every candidate (for election to the Chamber of Deputies) who declares himself in favor of the maintenance of authorization, to any extent whatever, declares himself against religious liberty."

Mr. Willard says of Mr. Lepoix,

Mr. L. writes, "Visits from the commissioner are pretty frequent; prohibitions are direct; threats are more and more clear, both at Chauny and at Bethancourt, but as yet followed by no results. I often hear this phrase from the mouth of the authorities of Chauny, 'But why do you not obtain an authorization?' I must tell you also, that at Manicamp, where our place of worship was authorized by the mayor, the *préfet* has written again to have the authorization withdrawn, and has given orders to prosecute on this ground,—that 'Mr. Lepoix who directs the meetings, has no legal character.' And what will result from all this? Nothing but what God wills. We are going on, and by the grace of the Lord will continue to do so."

15th Oct. Mr. L. writes again:

"I returned last evening to hold my meeting at Chauny from a visit to Doeuillet, Servais, and Rouy. Things are of a most rejoicing character there. Several souls have become serious; they peruse the word of God with respect, assiduity and great care; we are received there as angels of God; and, as you may suppose, the *curé* is at bay. I should not be surprized if the Lord gathered for himself there a blessed people. O may He do it speedily, for the work is His. Next Sunday, God willing, I shall baptize a young man of Doenillet. He is 17 years old, and his intelligence, gravity and piety, prove what God can do, who is almighty and wholly good. He has studied the bible only five months, and I really believe he will soon literally know it entirely by heart. He is instrumental of great good to his relatives and to the people of his village by his conversation and conduct. At Servais, also, one man is very near the kingdom of heaven. He works at St. Gobain in a great manufactory of mirrors, and is now busying all the hands with our little tracts; reading them, as well as his new testament, to all his companions in hours of leisure. Already many of those workmen have bought the holy scriptures. What will come of it? Some good, I hope, dear brother; for the word of God is sharper than a two-edged sword and powerful to reach the heart, and render it submissive to God.

At Rouy, among others, two women whom the Lord has awakened, are cruelly persecuted by their husbands,

but they persevere courageously. At Chauny satan has done mischief; at Manicamp, also, the devil rages around our poor friends, seeking whom he may devour. May God have pity on us. At Bethancourt things go better; the brethren are full of courage, several Catholics are awakened; we are prosperous there."

Mr. Willard proceeds :

At Manicamp the meeting is now authorized by the mayor at the house of a protestant, a German. I suppose from his name. Not long since, Mr. Lepoix met at his house the national pastor of Rheims, Mr. Petit, and they two together endeavored to persuade Mr. L. to receive a delegation (license) from some consistory; not, as they said, that they wished to interfere at all, but that he might be able to say, as Paul did to avoid the whip, 'I am a Roman.' Mr. Lepoix refused, but they insisted on his asking my consent. He wrote me about it, begging me to refuse; which I did. Another pastor had already written to him, enclosing a letter to the mayor of Chauny requesting him to favor the Baptists, claiming the favor on the ground that Chauny came within his jurisdiction. He left Mr. L. to make what use he thought fit of this letter. I told him to make no use at all of it, assuring him that we would accept liberty or persecution, as the case might be, at the hands of the Government, but nothing at the hands of the Nationals.

Mr. Lepoix continues, October 22:—"Last evening the *commissaire de police*, in company with one of his guards, did us the honor of a visit as we were closing our meeting at my house. He enters, and with the tone of a *commissaire* says: 'Is the master of the house here?' Brother H. was praying, and continued without being in any way disturbed. Nobody spoke. The man muttered between his teeth 'they do not answer,' then waited patiently till we had ended, and said: 'You still keep up your meeting then?' Yes. 'And you,' turning to the hearers, 'you come to listen?' 'As you see, sir.' 'We are going to count you, and you will each one of you give your name that I may write them down.' Unfortunately we were only sixteen. His guard told him so, but as he wished to do his duty scrupulously, he counted them over and found nineteen; noting down the names even of children ten years old.

In all probability this persecution will

be followed up. However that may be, I fear not, dear brother, resting upon the promises of Him who hath said, 'I will not leave thee, nor forsake thee, the hairs of thy head are all numbered.' May the Lord strengthen me for his glory."

Operations of Mr. Dujardin and others—  
Baptisms

At Helesmes, (pronounced *alâme*,) five or six leagues from this, Mr. Dujardin has, for two years at least, been in the habit of holding meetings from time to time, at the house of one of our brethren who went from the vicinity of Orchies. Several persons having given evidence of a renewed state and requested baptism, it was agreed that Messrs. Thieffry, Dujardin and myself should visit them on the 6th inst. I could not keep the appointment, but the other brethren went and baptized three persons. The Sunday following, Mr. T. visited them and spent two days in the neighborhood. He thinks that if the people who attend our meeting were not so scattered, there would be a good audience.

Mr. Crétin has had a hard time with some of the members of his churches, but has, I believe, conquered. Those people were addicted to slandering one another, and talking about one another's faults. Mr. Foulbœuf complained bitterly of the same evil. Mr. C. has laid a strong hand upon it, and will, I trust, put an end to it. Mr. Besin is very successful in his colportage. Mr. Foulon left Douai not far from the 20th inst., on his circuitous visiting route, to end at Chauny, where he is to spend a few months with Mr. Lepoix. We were never more prosperous than now. May the prosperity continue, even at the price of persecution.

In the concluding part of his letter, Mr. Willard alludes to a conversation held with him while in this country, which had been recalled to remembrance by the tenor of a late communication. He says :

I was afflicted by what you said in your last, relative to the state of funds. I am sorry to have to say that I have been half discouraged from the moment of our conversation at the *Rooms* in April. Your remarks seemed to me but the foreshadowing of the total abandonment of this Mission. The idea took such hold of me that if so much had not been said and done about my continued residence in this country, I

should have been tempted to solicit permission to come out, arrange all as well as I could, and go home for good. I do not well to say that I was half-discouraged — I know nothing of discouragement — but I am, and have been for some time, half-despairing. I still hope tremblingly that the Baptists will not be forced to cease from all efforts here. Your last has made a deep impression upon my mind. One and another of our beloved brethren are returning single-handed, as they came home, to their distant scene of toil. It is enough to wring one's heart to think that this is so because the Baptists of America have no feeling. I have proposed to our brethren here to toil on alone, and save to the Committee at least my salary. But in their mind, my forsaking France is the same thing as abandoning the Mission. All moved on pretty well, they say, during my long absence, but only because I was shortly expected to return. I am afraid there is too much truth in the statement. But all these things are at the direction of Him who is merciful and good, whom we can ever trust, and whose purposes will be accomplished. I comfort myself with this and similar thoughts, and am generally quite cheerful, though the present posture of our missionary movements, every where, occasions many a serious thought and much heartfelt sorrow.

---

GREECE.—Extract from a Letter of Mr. Buel.

“The only name.”

Mr. Buel writing Oct. 30, says :

Our stated exercises for religious instruction were continued with about the same number of attendants, as at the date of my last letter of June 30th. (See Magazine, last Vol. page 299.) Encouraging indications are not wanting that the truth is operating silently but effectually upon the understanding, the conscience and the heart. O that the divine Spirit may teach these young men that *Christ's* is “the only name given under heaven among men, whereby they must be saved.” It is shocking to observe how this heavenly truth is belied in the popular belief and practice. Every day and hour one may hear the name of the *Panagia* (Virgin Mary) in religious invocations, and expressions of thanksgiving. In all times of distress, of calamity or of joy, and when supplication is made for blessings tem-

poral or eternal, “*παναγία μου*” (my *Panagia*) is repeated as though it were above every name that is named in heaven or on earth; her picture is sacredly kept in every dwelling, in every bed-room, in every school-house, and in almost every workshop. At morn and night it is devoutly kissed, and the thoughts in worship are directed to the being whom it represents. Besides this, a multitude of saints adorn the walls both of dwellings and churches; and these too are invoked as the proper mediators between God and man. What then becomes of “the only name given under heaven?” It is a dead letter. It is so now; and it has been so for ages. That holy name is often enough repeated in the church service. But what does this avail? It is idle to appeal to the purity and orthodoxy of creeds and standards, when such dark and undeniable superstition is impressed upon the entire religious character of a people. The mystery of iniquity is here enthroned upon the heart of the nation; but “him shall the Lord consume with the spirit of his mouth, and destroy with the brightness of his coming.” The word of God shall not return unto him void, but shall accomplish that whereunto he hath sent it.

---

SIAM.—Annual Report of the Mission.

The following report, by Mr. Goddard, was drawn up July 1, the close of the missionary year; that period being found most convenient for the purpose in most of the missions, on account of the frequent absence of missionaries from their stations in December, which falls within the dry season; and more especially, because of the time required for the transmission of documents to this country. The last named reason is particularly in point as to the Siam Mission, which realizes only in part the advantages of steam communication. The time is not very distant, however, we may hope, when steamers shall not only traverse the Indian and China seas, but plough up the waters of the sluggish Meinam.

Suspension of Siamese labor.

During the missionary year now closing, our direct labors for the good of the *Siamese* have been mostly suspended. Since the departure of br.

Jones, in September, we have been able only to give a few tracts to those calling for them; except that br. Chandler has also made two tours up the northern and western rivers to a considerable distance, and distributed Siamese and Peguan tracts among the numerous villages on their banks. In this way, 2,387 books and tracts have been distributed. Siamese printing and type making have also been mostly discontinued.

Chinese department—Encouraging progress.

In the Chinese department our labors have gone on in a manner similar to that of last year, including daily morning and evening worship, two services in the chapel on the Sabbath, two or three weekly meetings at the houses of different brethren, and daily visiting from house to house. Two good native assistants and one tract distributor have been constantly employed; one of them has labored at Leng-kia-chu and Bang-chang and vicinity; which places have also been visited by myself. We have printed new editions of four different tracts, and have distributed 1,336 copies, which have gone to various parts of the country. Considerable work, though mostly of a preparatory kind, has been done towards the revision of the Chinese version of the New Testament. Some advancement has also been made towards the preparation of a fount of small Chinese type. Beside experiments for the improvement of the workmen and for ascertaining the best size and form,—about 500 characters have been cut on pica body, and a larger number on double pica condensed. Considerable has also been done in our foundry to assist the priest—his royal highness Chau-fa-yai, in a fount which he has been preparing.

We have also, during the past year, enjoyed the ordinary amount of encouragement in our labors. About the same number as during the previous year, have been disposed to come together to hear the truth; and about the same proportion have been disposed to listen to it when carried to their doors. In this last respect, however, a very manifest change has gradually taken place. Formerly multitudes listened carelessly, but politely, to our message, and would neither favor nor oppose, nor even seem to concern themselves much about it. Now, a large proportion of this class oppose, and will not give even a polite hearing to the truth;

while the few give to it a somewhat anxious attention. This we think shows that the truth has become more understood, and the opposition of the depraved heart is stirred up; there is more of taking sides, and less of polite indifference.

Five Chinese,—three in Bangkok and two at Leng-kia-chu,—have been baptized, and continue to give encouraging evidence of piety; one member has died, and one has been excluded; leaving our present number of native members, 27. There are also now several inquirers, two or three of whom appear quite encouraging.

God's providences toward His missions—  
Judgment and mercy intermingled.

The attention of our readers is called to the reflections embodied by the mission in the conclusion of their report. It will be a day of promise to the heathen world when Christ's disciples shall have duly profited by the teachings of God's providences,—the true and light-giving commentary upon His word;—when they shall have taken distinctly into their minds the greatness of the work committed to them by their Lord, and have worthily set themselves to the doing of it.

From this brief report it will be seen that we have shared the common lot of all missions in this eastern world, viz., severe bereavements and trials intermingled with mercy and encouragement. Seldom in the history of missions, has there been a time like the past two years, when sickness and death have visited almost every station, and when such numbers have been obliged to return to their native land. We think no Christian can look on these peculiar dispensations of providence with indifference. It is no mere chance! We as missionaries, feel called on to be personally ready for the coming of our Lord; and to do with our might what our thoughts design and our hands find to do; and at the same time we are taught not to lean on an arm of flesh, or to attach undue importance to human instrumentality. What is man (especially in these tropical climates) to be accounted of? We have also been watching with much anxiety for the effect of these peculiar providences on the churches in our native land. Are our Christian friends prepared to have their faith and their

works tried so as by fire? Are they prepared to see those on whom they have depended to preach the gospel to the heathen, and whom they have been at the expense of sending out, early sicken and die, or return to their native land? We have feared lest our Christian friends should not all be prepared for these things; lest they should be discouraged, or should infer that it is not the will of God that these labors should be continued. Such an inference would, we think, be unwarranted and wrong, for there has been much of blessing and encouragement intermingled with these bereavements. At the stations which have been most sorely tried, souls have, as we trust, been converted, the cause of Christ advanced, and his name honored. In a word, we believe the Holy Spirit has been given to accompany the efforts which have been put forth; and of course, it cannot be his will that those efforts should be discontinued. What, then, is the lesson which Christians should learn from these providences?

The lesson taught, the greatness of the work.

We have long been under the painful impression that the *greatness* of the missionary work has not been suitably appreciated. It has seemed to be regarded as a work to be done at our ease and according to our convenience, or even as a work already nearly accomplished. The voice which we have often heard has seemed more like the song of victory than the shout for the battle. But this is not the true view of the case. The work is one of the greatest in which man can engage, and it is yet scarcely begun. What has yet been done to win Siam, or any other heathen country, to the Redeemer? Compare it with the recent expenditure of life and property incurred by the English in the conquest of the Sikhs in the North of India. In their first battle 104 officers were killed and 96 more wounded; 640 soldiers killed and 1625 wounded; and this battle was followed by three others no less destructive. The loss of the enemy was vastly greater, and the cost in money must have been immense. Now, how do all the efforts of Christians to win the kingdoms of this world to the Redeemer, compare with the outlay for this one conquest? True, missionaries die at their posts or retire wounded from the field, yet in numbers bearing no proportion to the slain and wounded in these battles. Certainly our work has scarcely yet begun.

We have not yet engaged in it with a whole-hearted devotion. We have not looked at it in all its magnitude, and engaged in it accordingly. And hence, if the recent peculiar providences of God shall serve to impress on the minds of Christians the idea that there *must* be an *immense* expenditure of life and property before the kingdoms of this world will become the kingdoms of the great Redeemer, they will serve an important purpose. And if Christians learn to engage in the work *AS WORK*—as a really *GREAT* work—they will, we think, learn the lesson intended. It is time for us to make the service of Christ our *WORK*. What is it to subdue one kingdom to the dominion of another, compared with the subduing of it to Christ? And why should we expect to accomplish the latter more easily than the former? Why should every thing be hazarded and every thing expended to sustain national honor, and so little to sustain the honor of our Lord and Redeemer? Truly the children of this world are in their generation wiser than the children of light. But we would beseech our Christian friends not to be discouraged by difficulties; but rather gird themselves to meet and overcome them, though they should prove a hundred times more formidable than any which have yet arisen. Let them be met with all the perseverance, and with all the devotion of talent, of life, and of property, which the exigency may demand; and we may rest assured that our labors will not be in vain in the Lord.

---

#### BURMAH.—Letter of Mr. Brayton.

Karen schools—Salongs.

Mr. Brayton writes from Mergui, Aug. 10th,—

My Karen class the present season consists of 10 males, besides the women and children (7 in number,) who are entirely under Mrs. B.'s care. There are also under my care three small schools on the Tenasserim, two among the Pgwo Karens and one among the Sgaus, and one also among the Pgwos at Palouk. Those on the Tenasserim contain some 10 or 15 scholars from *heathen* families. I have not yet heard from the one at Palouk, but when I was there last dry season, twelve put down their names as desirous to learn, and several others said, "we shall learn, if the school



teacher comes *here* to teach us." In the present low state of funds and want of laborers, we think it best to have beginners learn to read in the jungles, and to call into town only such young men as can read and are thus prepared for more advanced studies. In addition to my Karen class, I had for a while here upwards of twenty Salongs, of whom seventeen were males, and fourteen young men of promise. But there are several causes which operate very much against their studying in town. As soon as they arrive in town, they are beset by the off-scouring of Mergui, with whom they have formerly traded, such as drunkards, gamblers, opium-smokers, &c. &c. And the influence, which these persons have over them, is by no means trifling. Another evil is the very frequent arrival of Salong boats, which calls off their attention when they ought to be studying; and another, which is probably more than all besides, their very peculiar manner of life. They say, "When we are on the ocean, we are happy, and we had rather live there and go hungry and naked, than live in town and have an abundance of every thing." Owing to these

and many other minor things, it is very doubtful to me whether we shall be able very soon to succeed in educating Salongs to any extent in town. They have now all returned to their native islands; and those who can read, say they are teaching others to read also.

I truly believe that the Lord has a people among the Salongs, and such, we know, will be saved. I should not, however, think it advisable to have a missionary sent directly to them. But if one were sent to the Burman department of this station, he would be able, as many of the Salongs understand Burmese, to look after them with the Burman department.

I am glad to hear from Maulmain that new missionaries are on their way for that place and Arracan. Whether our Master sees it best for me to toil alone, and then die and leave this station to the enemy, or not, I of course cannot say. But I have written upon the subject, until I have no courage to write any more. I do not feel disheartened because I am *alone* simply, but am *distressed* to see these precious souls going down to death, and no one to help me in pointing them to Jesus.

## Other Benevolent Institutions.

### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

We have before us the 37th Annual Report of the American Board of Commissioners for Foreign Missions, presented at the annual meeting of the Board in New Haven, Connecticut, September 8—11. It is a deeply interesting and valuable document, of 256 8vo. pages; and we design to furnish our readers, most of whom cannot have access to it, with more or less extended notices of its contents. A summary of the operations of the Board was given in the Magazine for October; and extracts are to be found in the succeeding number, from a "statement" in regard to the extensive tokens of the divine presence and agency in the missions during the year. We shall confine our present notices to the missions

of the Board in Hindustan, including the island of Ceylon.

*Bombay Mission.*—This mission was the first established by the Board, and was commenced in 1813 by Messrs. Hall and Nott. It has now two stations, two missionaries, and two female assistant missionaries; the Ahmednuggur mission, which has also two stations, six missionaries, one male and six female assistant missionaries, and eleven native assistants, now constituting a separate mission. The report says of the Bombay mission:

"The general progress of the missionary work in Western India has been such as to encourage our hopes and animate our faith. An extract of a letter from Mr. Hume, bearing on this point, cannot fail to be read with interest.

'Thirty-three years ago the doctrine of

Christ crucified was unknown to the people of the Mahratta country. No portion of the sacred scriptures had been given to them in their own language. Not a single tract from which they could learn the way of salvation, was in existence. Unbroken, unmixed darkness covered the land. The first Christian book, a scripture tract of eight pages, was printed in March, 1817; and in May, 1817, the missionaries began to print the gospel of Matthew, which they had translated into the Mahratta language.

‘Now the sound of the gospel has gone out into all the land. The people of the most distant villages have heard, at least, that there is none other name under heaven given among men whereby we can be saved, but the name of Jesus. They know that the divinity of their gods, and the efficacy of all their religious observances, have been called in question. Tracts and portions of scripture have been widely distributed; and the persuasion is daily gaining ground that all other forms of religion must fall before the onward progress of the gospel. The prevailing religion has been gradually losing its hold upon the people. The influence of the brahmins has been greatly weakened, and, in many ways, much has been done to prepare the way of the Lord. Missionaries of other societies, who preach the same gospel as ourselves, have come to labor in the field. Both the missionaries and the converts are animated with hope in regard to the future. Christians as well as the heathen feel that great and important changes are advancing with accelerating speed.’

Indeed few missionary fields hold out greater encouragement, at the present time, than the Mahratta country. Its inhabitants, compared with the Hindoos generally, are an intelligent, independent, noble race. They are every where accessible to the preacher of the gospel; and a Christian government stands ready to afford him all needful protection in his work. The number of persons who can read, especially in the Concan, is large; and in addition to what has been done by the government and by missionaries for education, schools, supported by the people themselves, have been established in all the villages of any size.”

The number of schools is nine, five of which are for boys, and contain about 350 pupils. Seven of the pupils have given gratifying evidence of piety. The number of regular attendants at the two preaching places is from 230 to 240. The Mission have a press under their care, which is

“capable of exerting a strong influence upon this interesting people.”

*Ahmednuggur Mission.*—“The spirit of inquiry, heretofore described as pervading so many minds in the Deccan, appears to be spreading itself more and more. The labors of the missionaries are evidently brought to bear with greater directness and success upon the mass of heathenism around them. Some of those who are coming forward, from time to time, to cast in their lot with the people of God, prove themselves to be valuable assistants to our brethren in their work. And, above all, the Holy Spirit is manifestly present in this interesting field, to clothe the truth with power, and to direct the erring and degraded Hindoo to the Lamb of God that taketh away the sin of the world.

The plans of the mission have undergone no material change since the last Report. The schools which were in operation at the commencement of the year, have been continued, and two or three new ones have been opened. One of the latter, a school for mahar boys, is noticed in the last Annual Report of the mission, as follows:

‘The teacher is an intelligent young man of the mahar caste, who has for some time been asking for baptism. He appears to be much engaged in instructing his scholars in the truths of Christianity, and the result is very encouraging. The boys not only refuse to worship idols themselves, but laugh at their parents for their folly in bowing down to wood and stone; and they have actually gone so far as to pull up and throw away the idol gods in their part of the village, much to the astonishment and confusion of their elders. Probably none of the boys belonging to the higher classes would be allowed to exhibit so much opposition to long established customs, without being removed from school. But here, so far from this being the case, the parents appear more friendly to the truth than ever. Formerly our native assistants who were originally of the same caste, whenever they passed by that village, were treated with rudeness and opposition. Now the parents of these mahar boys receive them with kindness and respect, acknowledge the great favor conferred upon them by the establishment of the school for their children, and listen to their instructions with attention, acknowledging that the word of God is indeed the truth. They have also shown their desire for the continuance of the school by building a school-house themselves, with a little assistance from the mission. We purpose establishing other schools for mahar boys

in the villages, as soon as we can raise up or procure suitable teachers for them.'

'We have kept four assistants constantly touring the past year in the villages in this vicinity. We have sent them out two by two; and they have generally been absent a week, or two weeks at a time, and, on their return, they have given an account of the villages which they have visited, and the interesting circumstances which they have met with during the excursion. There is now such a large number of inquirers, scattered about in villages from ten to forty miles distant, that we find enough for these native assistants to do to keep up a constant communication with these ignorant souls who are thirsting after the truth; and we are also able, in general, on every tour which they make, to direct their attention to some one object, as to go to a specified village or villages for the purpose of giving instruction to particular individuals in the things of God. Both by such inquirers and by our native Christians in the villages, these visits are highly prized; and they often beg us to send out our native assistants more frequently to instruct them and to learn their state. By these efforts we believe the knowledge of the word of God to be extensively spreading. The truth is gradually making its way, not only among the mahars, but it is becoming better known among the higher classes also; and we cannot but hope that it will thus make its way upward, more and more, through the preaching of even the despised mahar converts. That considerable progress has been made in the knowledge of the gospel in the country round, we have ourselves been permitted to see during our recent tours. In many villages where the truth has been longest known, we have been assured that many persons of the mahar caste who have exhibited no disposition to embrace Christianity, have given up the worship of idols and forsaken their temples; and in very many places the Hindoo religious mendicants receive from the mahars no support whatever, the people being now thoroughly aware of their worthless character. The influence of this class of persons is gone, and they know that Christianity is the cause. Hence the hatred of some such to the truth. But in general they know its power and are afraid to oppose it.' "

(See also page 340 of the Magazine, last volume.)

*Madras Mission.*—Three stations, four missionaries, one printer, five female assistant missionaries, and three native assistants. The schools are represented gen-

erally as being in an encouraging state. Number of pupils at the principal station, English 170, Tamil 289. Seven persons were admitted to church membership the past year on profession of faith in Christ. The printing department is in vigorous operation. The number of pages of scripture printed the last year, was 12,901,329; of religious and elementary school books, 11,462,700 pages; of tracts 1,426,400 pages; of religious periodicals and reports, 795,180 pages; total, including 325,267 pages of miscellany, 26,910,576 pages. Whole amount from the beginning, 93,608,642 pages. The Report alluding to the demand for Tamil printing says,—

"Some idea of the extent to which Tamil printing is now called for and executed in Southern India, may be obtained from the fact, that besides our mission printing establishment, there is another large one in Madras, one at Bellary, one at Vizagapatam, one at Neyoor, one at Nagercoil, and another still is going into operation in the Tinnevely district. All these, it will be borne in mind, are under the control of missionary societies, and are furnishing strictly Christian reading matter to the hundreds of thousands of children and adults, who, during the last half century, have heard the gospel preached and been taught to read the word of God by efforts put forth in other departments of missionary labor. This effort to give to India a Christian literature, and to furnish to the many millions of its benighted population the books requisite for cultivating the mind and the heart, is a great enterprise not easily over-estimated."

The Report subjoins the following gratifying fact in regard to the present attitude of the East India government toward missionary operations.

"In view of the rapid extension of British power in India, which, from being one hundred years ago confined to four forts hired of native princes and manned by native soldiers armed with bows and arrows, now stretches from Cape Comorin to the Himalayah mountains, and from the Indus to the Burrampooter, and embraces under its control 150,000,000 of people,—the largest body of men on the globe, swayed by one government, except the Chinese,—it is a deeply interesting fact that this government is almost every year assuming a more Christian character and adopting a

more humane and liberal policy. The declaration of the government now is, that it is not pledged to the support or countenance of Hindooism; that the principle which guides it is that all religions professed by its subjects shall be equally tolerated and protected; and that, contrary to what has till recently been the law of the land, the Hindoo may embrace Christianity and break caste without the forfeiture of property or any other of his civil rights and immunities. On this principle the government is going steadily forward, suppressing those disgusting and inhuman rites connected with Hindooism, which war upon society, correcting the abuses which have grown up under the unnatural state of things which has long prevailed in India, encouraging education, the arts and usages of more enlightened nations, and giving Christian truth free scope to exert its purifying and elevating power over the public mind. In this manner God is breaking down barriers and opening the way for the spread of the gospel in India. It is a process by which he works to fulfil his promises; and when these movements of his providences are viewed in their ultimate bearing on the conversion of a great community, they as really contribute to bring forward the promised triumph and reign of Christianity, as do the outpouring of the Holy Spirit and the gathering of converts to the church."

Among the Tamil people there are now about 8000 church members, under the care of various missionary societies; and about 70,000 persons under Christian instruction.

*Madura Mission.*—Eight stations, with eighteen or twenty out-stations; nine missionaries, one male and ten female assistant missionaries, fifty-four native assistants. Four of the missionaries and five assistant missionaries have joined the mission the last year.

"The period embraced in this Report is that of the extremest weakness of the mission, compared with the greatness of the work already pressing and rapidly accumulating upon them. On the hands of five missionaries and one assistant missionary, with their native helpers, has been devolved the labor required by seven infant churches and more than twice that number of stated congregations, the mission seminary, five boarding-schools, with the superintendence of ninety free schools, embracing, in all, nearly four thousand pupils

in various stages of instruction, with making tours and distributing scriptures and tracts in forty Christian villages, looking to them for instruction, and in various other parts of the district. Great advance cannot therefore be expected. And yet obviously the whole movement of things in the district, so far as the waking up of mind, the desire for knowledge, the conviction of the folly and unsoundness of their idolatrous system, the giving way of prejudices against Christianity, and a readiness to listen to Christian instruction are concerned, is onward. The thing needed, in order, with the divine blessing, to bring about speedy and great results, seems to be missionary laborers in sufficient numbers to bring the truths of the bible fully and steadily into contact with the minds of the whole native community.

Of the churches, schools, and the various departments of labor under their care, at the several stations, the missionaries give this summary view for the year 1845:

|                                               |        |
|-----------------------------------------------|--------|
| Average Sabbath congregations, . . .          | 1,650  |
| Church members, . . . . .                     | 120    |
| Admitted to churches during the year, . . .   | 24     |
| Number of Christian villages, . . . . .       | 40     |
| Portions of the scriptures distributed, . . . | 17,899 |
| Tracts distributed, . . . . .                 | 75,107 |
| <hr/>                                         |        |
| Native free schools,—boys, . . . . .          | 2,564  |
| “ “ “ girls, . . . . .                        | 193    |
| Select schools,—boys, . . . . .               | 60     |
| “ “ “ girls, . . . . .                        | 49     |
| Boarding schools,—boys, . . . . .             | 216    |
| “ “ “ girls, . . . . .                        | 83     |
| Seminary, . . . . .                           | 54     |
| Preparandi classes, . . . . .                 | 37     |
| Christian village schools, . . . . .          | 635    |

Total under instruction, 3,891"

*Ceylon Mission.*—Eight stations, ten missionaries, one physician, one male and eleven female assistant missionaries, thirty native assistants.—This mission was visited by cholera in the course of the year and its operations interrupted.

"The schools were nearly all suspended; the printing office was hardly kept open; and our weekly and monthly prayer meetings were omitted. Few attended the meetings held upon the Sabbath; and of these few, some would often be missing on the next Lord's day. The deaths in the different villages composing Manepy parish averaged, for some time, more than thirty a day. Indeed it was often difficult to find persons to bury the dead. The disease has generally found its greater number of victims among the lower castes, whose personal habits are dirty and low. Some

brahmins, however, have fallen. Very few cases have occurred among the Europeans; and their preservation appears quite remarkable. It is estimated that from 8,000 to 10,000 deaths have occurred. In the town of Jaffna and its suburbs, which had a population of 30,000 at the last census, one tenth have been cut down. At Manepy five church members have died, and at Oodooville ten or twelve."

The schools connected with the mission are, one seminary with 104 pupils, ten English schools for males with 264 pupils, one boarding school for females containing 101 pupils, and ninety-nine free schools. Whole number of pupils 3,725. The number of church members at all the stations is 320. The printing establishment at Manepy has four presses in operation. Amount of Tamil printing during the year, 5,866,000 pages. Aggregate of printing from the beginning, 126,539,658 pages. Of the general results of the Ceylon mission, one of the missionaries remarks as follows:—

"On a minute survey of the past, and a comparison of what was seen in 1816, with what is now witnessed, I am sustained by the belief that a great work has, by the blessing of God, been wrought in the land. There is a broad foundation for hope and cheering anticipation that, in due time, we shall reap an abundant harvest, *if we faint not*. For 'he that goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him.' 'Cast thy bread upon the waters, for thou shalt find it after many days.'"

#### AMERICAN TRACT SOCIETY.

This society has recently issued an address to its patrons, embodying the following statements.

In twenty-one years, more than 1200 different publications, including 200 books,

have been prepared and stereotyped, in the various languages spoken on this continent, of which more than 85,000,000 copies, or more than 1,700,000,000 pages, have been circulated. At the same time, more than 2,000 publications have been prepared and issued abroad, under the sanction of the Committee, in nearly one hundred different languages and dialects; and \$292,000 have been remitted to various foreign missionary stations, and to societies and individuals on the continent of Europe, to multiply these "leaves of the tree of life for the healing of the nations." Plans for coöperating with missionary and other benevolent institutions throughout the world, in the work of God; for prosecuting systematic tract visitation; for the volume circulation; and for reaching the destitute masses of every class by colportage, have been matured, and brought into successful operation. Great principles of benevolent action, such as those which relate to Christian union, and the responsibility of laboring personally for the conversion of souls, have been developed and illustrated. Tens of thousands of Christians have been stimulated to voluntary effort in behalf of the unevangelized; and agents and colporteurs have performed hundreds of years of self-denying toil in the wastes of the land. Thousands of redeemed souls, who have been instructed, quickened or converted by the blessing of the Holy Spirit on the truths thus diffused, in this and other lands, will unite with the Committee in praising God for the being and usefulness of the American Tract Society, while they sing "Not unto us, but unto thy name be glory."

The immediate object of the circular is to urge the importance of the department of *American colportage*, and the need of pecuniary aid for its enlargement. The amount of contributions required to meet the total expenses of the year ending April 1, the Committee state, is not less than \$90,000, of which sum, less than \$30,000 had been received.

## American Baptist Missionary Union.

#### MAGAZINE AND MACEDONIAN.

The Executive Committee having assigned the editorial charge of the Missionary Magazine to the Corresponding Secretary, the arrangement goes into effect in

the present number, to be continued so long as it shall appear to be expedient and compatible with the discharge of other official duties. The Macedonian, which is published on the 15th of every month, is

edited by the Assistant Corresponding Secretary. We bespeak for both these publications the continued favorable regards of the members of the Missionary Union, and the friends generally of the missionary cause. No essential change is made in the design of either of these periodicals. They will retain their exclusively missionary character, though allowed to take a somewhat wider range than formerly; and will serve the more effectually, it is hoped, to spread just views of the missionary enterprise both in its principles and progress, and to quicken to a deeper and more effective interest in its prosecution.

---

#### DEATH OF DR. ARMSTRONG.

We record in sorrow, and with an earnest sympathy for the relatives and associates more immediately bereaved, the decease of the Rev. William J. Armstrong, D. D., one of the Corresponding Secretaries of the American Board of Commissioners for Foreign Missions, who was drowned on the morning of the 27th of November, in consequence of the wreck of the steamer Atlantic, in which he had taken passage for New York. Dr. Armstrong was elected secretary in the autumn of 1835, and during the eleven years of his official service, had given himself to the missionary work with such a measure of zeal, wisdom, disinterestedness and Christian courtesy, as greatly to commend himself to the esteem and confidence of all who became acquainted with him. He died at the age of 50. His remains were removed to New York, and thence to Newark, N. J.; and on the 9th ult. a discourse was pronounced in Park street meeting-house, Boston, before the Prudential Committee and a numerous assembly of Christian friends, by the Rev. N. Adams, a member of the Committee, from Ps. 116 : 15. *Precious in the sight of the Lord is the death of his saints.* It was a fitting tribute to the memory of the deceased, and a richly consolatory interpretation of the providence which had suddenly removed him from his labors on earth to the heavenly rest that awaited him.

The following resolutions were adopted by the Executive Committee of the Missionary Union, at their meeting of Nov. 30.

“*Resolved*, That the Executive Committee have heard with profound regret of the recent death of the Rev. Dr. Armstrong one of the Corresponding Secretaries of the American Board of Commissioners for Foreign Missions, and that they regard the dispensation, apart from the distressing circumstances in which it occurred, as peculiarly afflictive. The loss of such a laborer is an affliction common to all who are seeking by evangelical means to enlighten and save the heathen.

“*Resolved*, That the Corresponding Secretary be requested to communicate a copy of the above resolution to the Prudential Committee of the American Board, and assure them of the deep sympathy of this Committee in their sudden and painful bereavement.”

---

#### MISSIONARY NOTICES.

*Return of Missionaries.*—Rev. Mr. Osgood, with his wife and children, arrived at New York in the packet ship Cornelia, November 22, having left Maulmain, via England, in consequence of ill health, in April last. Mr. O. had taken passage from England in the steamer Great Britain, which was stranded on the coast of Ireland. The perils and sufferings shared in common by the passengers in that disaster, were peculiarly severe upon our missionaries, already exhausted by a protracted voyage and enfeebled by disease; but God provided for them, and they were enabled by the kindness of Christian friends to take their second departure from Liverpool in comparative health and comfort. Mr. O. will not be able to return to Burmah, it is feared, on account of his impaired constitution and peculiar liability to a renewal of sickness in that climate. We are assured, however, that his services will not be wanting to the missionary cause, whenever and however God may direct his way.

*Burmah.*—We are pained to learn, by our last advices from Burmah, that Mrs. Mason, of Tavoy mission, was dangerously

ill in August, and it was "feared she would not survive the rains." If sufficiently restored, she would probably leave for this country at an early day.

Our last communications from *Maulmain*, are of August 19. Mr. Stevens writes, after speaking of the general health of the station :

"The Catholics are using every effort to destroy our influence, by means the most scurrilous that I have ever been called to witness. Their productions in Burmese are so vulgar, not to say obscene, that a decent man is ashamed even to read them. In refutation of some of their barefaced falsehoods on the subject of baptism, I have just taken through the press a tract of sixty duodecimo pages, a considerable portion of which is the production of a native Christian, Moug Dway, and was first published in the Religious Herald. I have also another tract, somewhat larger, on the *Apostolical Office*, being an exposition of the celebrated passage in Matt. 16 : 13—19. This I hope to publish as soon as the press is somewhat relieved."

Mr. Stevens remarks of his school of Burmese native assistants :

"With the assistance of brother Stilson, both in preaching and teaching, I have been enabled to keep up the theological class during the rains. There are six students in regular standing ; one a probationer for the present rains. The studies have been the New Testament, Ecclesiastical History, and Arithmetic, together with weekly original compositions on subjects connected with the passages of scripture which they have studied."

*Ottawas in Michigan*.—Mr. Slater informs us that during the last summer the Indians in his neighborhood have manifested increased interest in religious exercises. The morals of the community had greatly improved. Scarcely a case of intoxication had occurred for a long time ; and agricultural pursuits had been prosecuted with unusual industry and advantage. This improvement was probably owing in part to some apprehensions of being removed to the Indian territory. They have

understood that it would be impossible to remain in the vicinity of a white population unless they abstained from the use of ardent spirits. Mr. Slater is much encouraged also, by the late gratifying attention of the Indians to the study of letters. A few copies of hymn books and the gospel in Ottawa, written according to the *new plan* adopted by Mr. Meeker, have been put into their hands ; and as it greatly facilitates the process of learning to read, both old and young have betaken themselves to it with much interest and success.

*Shawano Mission*.—Ottawas.—Mr. Meeker reports the addition of ten Ottawas and one Putawatomie to the Ottawa church, July 31. The religious visiting and meetings had been regularly maintained four days in a week by the native brethren, during his late absence.

Delawares.—On the 17th of August, Mr. Blanchard baptized four Delawares ; and there were two other candidates. The new meeting-house built at this station, was to be completed in September. Mr. B. speaks with much satisfaction of the arrival of the Rev. James Cusick, of Tuscarora, N. Y.

Shawanoes.—The school at this station had an average attendance of sixteen, the last season. The Indians were more industrious than in the year before, and the prospect of a sufficiency of food was good. One person had been received to the church on profession of faith.

---



---

DONATIONS

*Received in November, 1846.*

|                                                                                                                     |       |      |
|---------------------------------------------------------------------------------------------------------------------|-------|------|
| Maine.                                                                                                              |       |      |
| Thomaston, three friends                                                                                            | ,85   |      |
| Wiscasset, John Sylvester                                                                                           | 5,00  |      |
|                                                                                                                     | 5,85  |      |
| New Hampshire.                                                                                                      |       |      |
| Kingston, E. G. Dalton                                                                                              |       | 5,00 |
| Vermont.                                                                                                            |       |      |
| East Poultney, Mrs. Tuttle                                                                                          | ,50   |      |
| South Fairfax, viz —I. D. Farnsworth 10,00 ; Mrs. Farnsworth 2,00 ; Mr. Safford 1,00 ; Mr. Warren 50c. ; Col. 8,50, | 22,00 |      |
| Passumpsic, col.                                                                                                    | 4,94  |      |
| per Rev. J. T. Jones, agent of the Board,                                                                           | 27,44 |      |
| Vermont State Convention, Rev. Willard Kimball tr., for the                                                         |       |      |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |          |            |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|------------|
| life memberships of Rev. Alvah Sabin, of Georgia, Rev. C. W. Hodges, of Bennington, Rev. Willard Kimball, of Brandon, and Rev. Nathan Denison, of Hardwick, viz. — Shaftsbury Association, for support of Rev. Mr. Bronson, 4,50; Bennington, ch., for support of do., 2,86; Windsor, ch., for support of an orphan in Rev. Mr. Bronson's school, 24,00; Ludlow, ch. and Sewing Soc., for support of Mr. Brown, 45,00; do., do. do. do., for Siam Mission, 5,00; Townshend, ch., for support of Mr. Brown, 16,00; Col. at the Convention 30,08; Sundry donations 263,56, | 401,00   |            |
| Saxton's River, viz.—Mrs. Cobb 1,00; Mrs. Wood 1,00; Miss M. Cobb 1,00; Miss M. Stoddard 1,00,                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 4,00     | — 432,44   |
| <b>Massachusetts.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |          |            |
| Amesbury, a friend                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 3,00     |            |
| Andover, Rev. S. Corbett, for his life membership of the A. B. M. Union,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 100,00   |            |
| Boston, a friend to missions                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 1,00     |            |
| do., Federal St. ch., a lady,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 2,53     |            |
| do., Harvard St. ch., mon. con.,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 13,00    |            |
| do., Charles St. ch., do. do.,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 10,25    |            |
| do., Bowdoin Sq. ch. Board of Benevolent Operations, Wm. C. Reed tr.,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 25,14    |            |
| do., Baldwin Place ch., mon. con.,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 16,61    |            |
| do., Union ch., mon. con., George W. Chipman tr.,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 11,63    |            |
| do., 1st ch. and soc., towards the support of Rev. Francis Mason,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 100,00   |            |
| South Boston, Samuel Hill, for the life membership of Samuel Hill, Jr.,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 100,00   |            |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | — 280,16 |            |
| Medford, ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 13,31    |            |
| Gloucester, Juv. Miss. Soc., for the life membership of Rev. William Lamson, and for the education of a heathen child,                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 100,00   |            |
| Hampden Co. For. Miss. Soc., Newbury Norton tr., viz.—Montgomery, Mrs. Betsey Chapinan 100,00; Cabotsville, ch. 75,00; Chickopee Falls, ch. 20,00; Westfield, Central, ch. 19,25; Westfield Farms, ch. 17,63; Agawam, ch. 46,73; Granville, ch., viz.: G. D. Felton and family, 4,92; Rev. S. Root and family 7,25; Wm. Crowell 50c.; Jacob. S. Root 1,75; Samuel Bancroft 3,00; Mrs. Mercy P. Collins 50c.; Jeanette Granger 50c.; Francis L. Root 1,00; Rev. Thomas Rand 1,00; Col. from the cong. 97c.,                                                               | 300,00   |            |
| Wendell Assoc., Job Frye tr., (\$13,44 of which is for the                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |          |            |
| Burman Mission, and 1,00 for support of Mr. Goddard,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 86,11    |            |
| Charlestown, 1st ch., Judson Miss. Soc., Miss Catharine Haynes tr., for the support of Miss Waldo,                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 50,00    |            |
| Carver, Mrs. Tilson Pratt, for Indian Missions,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | ,50      | — 933,08   |
| <b>Rhode Island.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |          |            |
| Rhode Island State Convention, V. J. Bates tr., viz.—Providence, 1st ch., mon. con. for Oct. and Nov., for a life membership to be named, 100,00; Rev. Dr. Wayland, for the life membership of Mrs. H. S. H. Wayland, of Providence, and Rev. F. Wayland, Sen., of Saratoga Springs, 200,00,                                                                                                                                                                                                                                                                             | 300,00   |            |
| do., 4th ch., for the life membership of Rev. Francis Smith, 100,00; do., Pine St. ch., mon. con., 28,00,                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 128,00   | — 428,00   |
| <b>New York.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |          |            |
| New York city, Miss Hannah Caldwell, of the Fem. For. Miss. Soc. of Oliver St. ch., for her life membership, per Sarah C. Milbank tr.,                                                                                                                                                                                                                                                                                                                                                                                                                                   | 100,00   |            |
| Monroe Assoc., Wm. N. Sage tr., for the life memberships of Rev. Henry Stanwood, of Rush, Rev. Hiram K. Stimpson, of Wheatland, and Rev. Zenas Case, Jr., of Ogden, N. Y.,                                                                                                                                                                                                                                                                                                                                                                                               | 300,00   | — 400,00   |
| <b>New Jersey.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |          |            |
| Middletown Point, Rachel Bent                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 25,00    |            |
| <b>Pennsylvania.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |          |            |
| Philadelphia, a friend                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 1,00     |            |
| East Smithfield, For. Miss. Soc., Samuel Farwell tr.,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 10,00    | — 11,00    |
| <b>Ohio.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |          |            |
| Portage Assoc., J. E. Jackson tr., viz.—Northampton, ch. 50c.; Salem, ch. 2,10; do., for Burman Mission, 3,33; do., 2d ch, Fem. For. Miss. Soc., 8,00; Garrettsville, ch. 5,79; Streetsboro', ch., mon. con., 17,00; do., Sab. school 4,05; do., Fem. Miss. Soc. 8,50; Hiram and Troy, churches 1,00; A. Turner 1,00; Julia Turner, 1,00; Delia Freeman 13c.,                                                                                                                                                                                                            | 52,40    |            |
| <b>Legacy.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |          |            |
| Slippery Rock, Pa., estate of Mrs. Euphemia Rose, Rev. Samuel Staughton executor, in part,                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 250,00   | — 82542,77 |
| <b>Total amount from April 1 to Nov. 30, \$53,529,78.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |          |            |
| <b>R. E. EDDY, Treasurer.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |          |            |







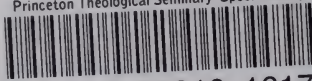


For use in Library only

For use in Library only

I-7 v.27  
Baptist Missionary Magazine

Princeton Theological Seminary-Speer Library



1 1012 00310 1617